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VOLUME 34—No. 4

APRIL, 1928

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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Official Organ of the Bible League of North America

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The BIBLE CHAMPION is the Official Organ of the Bible League of North America,
an Organization formed to Promote the True Knowledge of the Bible and
consequent Faith in its Divine Authorship.

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THE BIBLE CHAMPION

CONTENTS—APRIL, 1928

EDITORIAL

Chat with the Champion Family— <i>T. C. Horton</i>	181
The Princeton Issue— <i>David S. Kennedy, D.D.</i>	182
The Resurrection— <i>David S. Kennedy, D.D.</i>	188
Sir Arthur Keith and the Bible— <i>Leander S. Keyser, M.A., D.D.</i>	189
A Scientist's View of Genesis— <i>Leander S. Keyser, M.A., D.D.</i>	191
The Scientists in Conflict— <i>Leander S. Keyser, M.A., D.D.</i>	192
Notes and Comments.....	193
Wayside Gleanings.....	197

THE ARENA

Quotations and Misquotations— <i>George Boddis, S.T.D.</i>	199
Possible Causes of the Arrested Evolution of Reptiles— <i>Z. T. Osborn</i>	201
Whole Work of the Holy Spirit— <i>Charles Roads, D.D.</i>	204
The Faith of Victory— <i>A. Zimmerman, S.T.D.</i>	206
The Resurrection Number— <i>A. E. Wendt, D.D.</i>	208
Abandon the Theistic View?— <i>George Boddis, S.T.D.</i>	210
Religious Condition in Ecuador— <i>W. E. Reed, D.D.</i>	212
The Miracles of Evolution— <i>W. Maslin Frysinger, D.D.</i>	213
Primeval Monotheism.....	214
Twelve Counts against the Theory— <i>A. Fleishman, M.D.</i>	215
Message Concerning Bible Study— <i>J. L. Dickens, D.D., LL.D.</i>	216
Limitations of Human Knowledge— <i>John A. Hoffman</i>	217
Evolution Proven?.....	228

THE SANCTUARY

Peter's Fall and Recovery— <i>David James Burrell, D.D.</i>	218
FLASHLIGHTS— <i>Edwin Whittier Caswell, D.D.</i>	221
PRAYER MEETING TOPICS— <i>A. William Lewis, D.D.</i>	222

OUR SERIAL

Jungle Poison— <i>Professor Glenn Gates Cole</i>	224
--	-----

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, M.A., D.D.

What was in the Ark?— <i>Byron C. Nelson</i>	229
Will Man Rise to Parnassus?.....	231
New Book on Person of Christ— <i>B. Harrison Decker</i>	235
Reviews of Recent Books.....	235
Additional Book Notes.....	239

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Official Organ of the Bible League of North America

Volume 34

APRIL, 1928

No. 4

EDITORIAL

A Chat with the Champion Family

LET us gather, as a family, around the table, look over our *Memorandum Books*, and see what we have definitely done for our Family Magazine during the first three months of 1928, in the way of adding new members. Let each one answer these questions:

Have I put **THE BIBLE CHAMPION** on my prayer list?

Have I spoken of it personally to any one?

Have I given a copy to any one to read?

Have I laid aside an offering for the purpose of paying half the Subscription Price for some Minister Friend, as suggested in February?

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Remember

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Yours in fellowship,

J. C. Norton

Long Beach,
California.

The Princeton Issue



FEW months ago many seemed to think that the Princeton issue, at least in the main, had been settled at San Francisco, and that nothing remained to be done except to arrange certain details of the new plan of administration. Some even went so far as to tell us that the matter was no longer a proper subject for public discussion. The action of the faculty in publicly protesting against the gross misrepresentations to which it had been subjected in the report of the Committee of Five and in expressing the hope that the next Assembly would reverse the action of the last Assembly, was characterized by *The Presbyterian Advance* as "rebellion against an Assembly action." Again the Protest of the Presbytery of Chester was characterized by *The Presbyterian Banner* as "presumption bordering on impertinence."

Echoes of this attitude are still heard, as when Mr. Henry W. Jessup, of the Board of Trustees of Union Theological Seminary of New York, in *The Herald-Tribune* of January 29, speaks of Dr. Machen as "in rebellion against the constituted authority of his church" when he "criticizes as 'unfair' and 'unjust' and 'untrue' the report of the Thompson committee on the basis of which the Assembly of 1927 acted;" and when President Stevenson, in his pamphlet, speaks of "the decision of the last Assembly to establish for the Seminary a single board of control."

Generally speaking, however, this untenable position has been given up. Both *The Banner* and *The Advance* have abandoned their policy of silence, the former to such an extent that it has issued a special Princeton Seminary Number, in which its editor admits that "any one or any party has a right" to try to get the next Assembly to reverse the action of the last Assembly. These and other indications of increasing interest throughout the church are a source of no small encouragement to us, inasmuch as we are persuaded that the action of the last Assembly was the action of a "badly informed" Assembly, and that its action will be sustained by the next Assembly only if it, too, acts without any real knowledge of the situation.

Some More or Less Relevant Considerations

The Presbyterian Banner introduces its discussion of "The Princeton Situation" by citing Dr. Francis L. Patton's statement that "two unions of the Presbyterian Church have made the recognition of a certain area of tolerated difference of opinion a moral obligation" (*Fun-*

damental Christianity, page 140). Its editor would have us believe that the trouble at Princeton is due to the refusal of the majority of the faculty and directors to recognize this. It would be hard to frame a representation with less factual support.

The majority group, so far from denying the validity of Dr. Patton's statement, are in danger of being made the victims of its denial by others. Does a Seminary of the Princeton type come within the area of tolerated difference of opinion within the Presbyterian Church? Is there to be liberty for Modernists but no liberty for Conservatives? Such are the ultimate questions at issue.

All the majority are asking is the right of the directors to maintain and of the faculty to teach and defend the historic doctrinal position of the Seminary under the Constitution of the church. The denial of that right will be the equivalent of a proclamation that the Princeton position is no longer to be tolerated in the Presbyterian Church. This is not the first time that intolerance has masqueraded in the garments of tolerance.

An Attempt to Confuse the Issue

Not content with unjustly accusing the "majority group" of not exercising such tolerance as is made obligatory under the Constitution the editor of *The Banner* seeks to prejudice the faculties and officers and alumni of other seminaries against this group by alleging that they make the arrogant claim that Princeton is the only seminary in our church that maintain "the distinctive evangelical position." The only proof that he offers for this allegation, however, is his own statement that Dr. Machen does this "over and over again" in his pamphlet.

Relative to this particular charge, it is perhaps sufficient to say: (1) Even if Dr. Machen has done this, it would merely mean that that was Dr. Machen's personal view of the situation. (2) Dr. Machen expressly repudiates this interpretation of his statements. "As a matter of fact," he wrote to *The Banner*, "not only do I not affirm that over and over again, but I do not affirm it at all." (3) It is only by wresting Dr. Machen's statements from the context and giving them a meaning which does not legitimately attach to them that the editor of *The Banner* is able to lend even plausibility to his representation.

Dr. Machen does indeed speak in one place of the "distinctive evangelical position of Princeton Seminary," but there is nothing in the

language used to imply his denial that there are no other evangelical seminaries within or without the Presbyterian Church. What he affirms is not that Princeton is the only evangelical seminary, but it is the only ancient and outstanding seminary holding *its* distinctive evangelical position. The attempt of *The Banner* to foment a spirit of division between Princeton and non-Princeton men is not an attempt to clarify, but to confuse the issue. No such line of cleavage exists. Some of those most zealous for the proposed re-organization are Princeton graduates: many of those most opposed to it are graduates of other seminaries. Shall Princeton Seminary be allowed to maintain its distinctiveness within the larger unity of the Presbyterian Church? That is the question.

The Assembly's Control Not an Issue

Dr. Thompson, speaking before the last Assembly in behalf of his committee's report, said that "the first great issue involved is the right of the Assembly to regulate and control and have under its management the theological education of the church."

No such issue is at stake, despite Dr. Thompson's statement and despite its repeated repetition by others—*The Presbyterian Advance*, for example.

The only question at issue in this connection concerns the *immediate* control of the Seminary—whether it shall be left in the hands of the present Board of Directors by the General Assembly, or placed in the hands of others.

Everybody admits, as far as we know, that the *ultimate* control of the Seminary is in the hands of the General Assembly. In view of the fact that Article I, Section 3, of the Plan of the Seminary, reads: "As this Institution derives its origin from the General Assembly, that body is to be considered the patron and the fountain of its power;" and in view of the further fact that the Charter provides that the General Assembly may "at their annual meetings change one-third (of the Trustees) in such manner as to the said General Assembly shall seem proper," it hardly seems possible to maintain any other position.

All the talk about the purpose of the re-organization being to maintain the right of the General Assembly to control the Seminary as well as all the talk about the "majority group" claiming that Princeton Seminary belongs to them rather than to the whole church, is only so much claptrap and buncombe.

The Doctrinal Soundness of the Faculty

The Presbyterian Banner in its special Princeton number devotes much of its space to a de-

fense of the doctrinal soundness of the minority members of the Princeton Faculty. In proof of their orthodoxy, it cites (1) a brief statement which it solicited from the minority members themselves; (2) a statement from a report unanimously adopted by the Directors that every member of the Faculty is entirely loyal to the Standards of our church; (3) the report of the Commission of Fifteen that "the various groups in the present discussion declare their approval of and adherence to our Constitution" (Minutes for 1926, bottom of page 78). That the Commission of Fifteen investigated the difficulties at Princeton is news to us, but if it had, we are quite sure that its findings relative to the personal orthodoxy of the members of the Faculty would have been in accord with that of the Directors' own committee.

What we are at a loss to understand is why our contemporary should spend so much time and effort in proving what nobody, as far as we know, denies. Apparently it wants us to believe that the trouble at Princeton is merely one of personalities, and of the best method of securing a common end, and hence that the doctrinal position of Princeton Seminary is not at all endangered by the proposed re-organization. We hope to show the fallacy of such a contention, but in the meanwhile it seems rather obvious that what nobody denies can hardly be a bone of so much contention.

Permit us to add that if we were disposed to question the doctrinal soundness of the minority members of the Faculty, the fact that the editor of *The Banner* has become their champion would nourish and strengthen that disposition. As a defender of orthodoxy, more especially of Princeton orthodoxy, the editor of *The Banner* is certainly playing an unusual role. This apostle of liberalism rushing to the defense of Princeton Seminary and valiantly crying, "Princeton shall not pass! God forbid that it should pass!" is a sight we had never expected to see. Or do we have here an illustration of the fact that ecclesiastical as well as secular politics make strange bed-fellows?

An Explanation Which Does Not Explain

According to Dr. Thompson's Committee of Five, "the root and source of the serious difficulties at Princeton, and the greatest obstacle to the removal of these difficulties seems to be the plan of government by two Boards."

This explanation fails to explain (1) why the line of division extends to all the organizations connected with the Seminary, and (2) why practically all Liberals are on the side favoring the proposed re-organization. If the

plan of government by two boards is the "root and source" of the trouble, how explain the fact that there is friction *within* as well as *between* the boards?

How explain the further fact that the friction has extended to every organization connected with the Seminary, including the Faculty and alumni? That such is the case the Committee itself affirms. On page 17 of the Report (Minutes of Assembly, page 101), we read: "Certain fundamental differences have developed in the Board of Trustees. *In other words, the spirit of division seems to have developed in practically every organization associated with the Seminary.*"

Again, if the plan of government by two boards is the true explanation, how account for the fact that the Liberals, with but few exceptions, favor the proposed re-organization? If it was but a question of the relative merits of a one or a two board of control, we may be sure that Liberals as a class would not so suddenly and so unanimously become converts to the one board plan of control at Princeton. A successful and well-known pastor writes in this connection: "What interests me is why all these fellows are all at once so solicitous about dear Princeton." This consideration fairly shouts to us that there is some deeper explanation than an alleged recognition of the superior merits of a one board plan of control.

The Explanation Which Explains

The real cause of the trouble at Princeton, we believe, is the administrative policy of its president. Speaking at the Baltimore Assembly in May, 1926, President Stevenson said: "We are the agency of the Old School and the New School, and my ambition as president of the Seminary is to have it represent the whole Presbyterian Church, and not any particular faction of it."

In explanation of what he meant, President Stevenson wrote a letter to Dr. Thompson, chairman of the Assembly's Committee, dated December 24, 1926. In this letter he wrote: "In my statement before the Assembly, in which I claimed that Princeton is, according to its title, *The Theological Seminary of the Presbyterian Church in the U. S. A.*, and therefore should be inclusive, not merely of the Old School, but of New School descendants, I called attention to Dr. Charles Hodge's opposition to the union of 1870."

In the following context, President Stevenson refers to Charles Hodge's reason for opposing the reunion of 1870, viz., the latitude of toleration in the New School and likens his own

statement to that of Dr. Francis L. Patton already quoted, to the effect that subscription to the Reformed Creeds is in our church "with a tolerated divergence of view"—a comparison that entirely ignores the fact that Dr. Patton was speaking of ministerial subscription while he (President Stevenson) is speaking of the doctrinal position of the Seminary—two totally different matters.

Apart from this, however, the fact that President Stevenson says that Princeton Seminary "should be inclusive, not merely of the Old School, but of New School descendants" makes it altogether clear that his policy would change the doctrinal position of the Seminary. This would be true even if it became inclusive of the New School type of Calvinism, which has few, if any, representatives to-day—the historical position of Princeton Seminary—to which it is committed morally by the intention of its founders and legally by certain deeds of trust—is that of the Old School.

But all possible doubt is removed when we note that according to his own statement President Stevenson would have the Seminary inclusive of the "New School descendants." Who are the New School descendants? Undoubtedly they include the Presbyterian Modernists, to whom the full truthfulness of the Bible, the virgin birth, the bodily resurrection of Christ, His substitutionary atonement by which He rendered a satisfaction for divine justice, and His personal return are non-essentials. No wonder President Stevenson has had the almost unanimous support of the Liberals since his Baltimore speech.

That President Stevenson's administrative policy is the real cause of the serious trouble at Princeton appears from the fact that this consideration, and this consideration alone, offers us an adequate explanation of the situation. In proof of this, we must content ourselves with pointing out that this explanation explains certain of the things that most call for explanation.

(1) This explanation explains why the trouble at Princeton began in the Faculty, and why it has found within that body its most striking manifestations. It was the members of the Faculty who first became aware of President Stevenson's aims. A few approved but most disapproved. The outcome was friction between him and the majority of his colleagues—friction which became more and more intense as Dr. Stevenson's objective became more and more evident.

(2) This explanation explains why the existing line of cleavage has manifested itself

every organization connected with the Seminary—Directors, Trustees, Faculty and Alumni. What has happened is that in all these organizations or bodies, men have taken sides according as they approve or disapprove of President Stevenson's administrative policy.

(3) This explanation explains why it has proved impossible to amicably adjust the present difficulties between the two Boards. It was not until the difficulty occasioned by the election, in opposition to President Stevenson, of Drs. Macartney and Machen to professorships that it proved impossible to harmonize the differences which from time to time developed between the Boards. But since the election of these men, "there has been," in the language of Dr. Thompson's report, "a complete failure to obtain co-operation between the two boards" (Report, page 46; Minutes, page 129; compare statement by Dr. John Dixon, a trustee, that it was the election of these men that brought about the present breach between the two boards, in Appendix to Report, page 90). That the two boards are thus at odds because of opposing attitudes toward the administrative policy advocated by President Stevenson is made clear by the fact that Mr. W. P. Stevenson, treasurer of the trustees, said to Dr. Thompson's Committee: "The Board of Trustees almost to a man stand behind the President. The Board of Directors do not stand behind him." (Appendix to Report, page 92).

(4) This explanation explains why no determining significance attaches to the question of the personal orthodoxy of President Stevenson and his supporters. Dr. Stevenson may be as orthodox as St. Paul, but that would not disprove the fact that the adoption of his policy would alter the doctrinal position of the Seminary. The fact that everybody at Princeton claims to be orthodox has made it possible to allege that the issue at stake at Princeton is not doctrinal, that it has to do merely with a clash of conflicting personalities. That, however, is as if a physician should treat the symptoms of a disease rather than its cause. If we are to deal with causes rather than effects, with roots rather than fruits, we must get back of the clash of personalities to that which has led these personalities to clash. This means we must consider the president's administrative policy.

(5) Yet again this explains why the attempt is being made to change the Plan in such a way as to get rid of the Board of Directors. The Plan as it now is provides that "the Board of Directors appointed by the Assembly

shall have the immediate control of the Seminary." The present Board of Directors, however, are overwhelmingly opposed to Dr. Stevenson's ambition as president. Hence the effort to take the control of the Seminary out of their hands and put it in the hands of those favorable to President Stevenson's policy. No real reason has been advanced in favor of dismissing the present directors save their determined opposition to those who desire to change the historic policy of the Seminary. Other alleged reasons are but a throwing of dust into the air for the sake of concealing the real issue.

(6) Finally, not to mention other matters, this explanation explains why practically all the Liberals favor the proposed re-organization of Princeton Seminary. It is not that they necessarily have any more sympathy with the personal religious beliefs of Drs. Stevenson and Erdman than they have with those of the majority of the Faculty, but it is said that they perceive that the adoption of President Stevenson's policy would make Princeton Seminary inclusive of their views while the maintenance of the present policy would keep it exclusive of their views.

We do not say that all Liberals favor the proposed re-organization. Some, we are glad to be able to say, do not even indorse the object aimed at, still more do not indorse the methods which are used to bring it about. There is no doubt, however, that as a body the Liberals are for the proposed re-organization, and, what is more, that only as they give it their votes does it have any large hopes of being put into effect.

It is readily admitted, of course, that many Conservatives are also supporting the proposed re-organization—largely, it seems to us, because they have no proper understanding of its real aim and purpose.

But certainly the fact that the editors of *The Advance* and *The Banner*, that Mr. Henry W. Jessup, a trustee of Union Theological Seminary, and the Affirmationists generally are so desirous of having the proposed re-organization put into effect ought to cause Conservatives everywhere to stop, look and listen before they proceed any further in their approval of this project.

True, the editor of *The Banner* asserts that the charge that "the so-called Liberals and Modernists of the Presbyterian Church are heartily in favor of the project" is "quite irrelevant to the real issue," but such an assertion coming from such a source is far from assuring. Rather it is fitted to advise us that something

vastly more important than a question of administration is involved.

The Occasion of President Stevenson's Appeal to the Assembly

When President Stevenson was finally convinced that there was no likelihood of winning a majority of the Directors to his side, instead of resigning, as was to be expected, he appealed to the General Assembly to take the control of the institution out of the hands of the Board which had elected him and to which he was directly responsible. By this means he evidently hoped not only to prevent the Board of Directors from exercising their powers under the Plan to remove him, but to secure a Board of Control that would favor his policy.

No doubt he was encouraged to take this drastic step by the fact that the ecclesiastical situation was such that he was almost certain to obtain a sympathetic committee, the machinery of the church being in the hands of those favorably disposed to him and his aims. Certainly he has had no occasion to complain of the make-up of the Committee of Five or of the nature of the report it presented—a report that in effect recommended that the Board of Directors be dismissed and their powers transferred to those favorable to the President's policy.

While this move by Dr. Stevenson is unparalleled, yet it is not legal. It is more important to note, however, that whether or no this was a legitimate move on his part, it has brought the church at large face to face with the question whether the policy of the president or that of the Board of Directors is to prevail at Princeton. The action of the last Assembly was favorable to Dr. Stevenson. That action, however, was only tentative. Final action has not yet been taken. Nothing is more certain than that the dismissal of the present Board of Directors is sought in the interest of the policy of which Dr. Stevenson is the leading exponent.

But while that is the immediate question, the ultimate question is whether a Seminary of the Princeton type is longer to be tolerated in the Presbyterian Church. If it were really true that the proposed re-organization has only to do with details of organization or with the question whether this or that man is to be a member of the governing board of the Seminary, there would be much warrant for saying what is being said, viz., that nothing vital is involved, that the whole matter is but a "tempest in a teapot." We need only look below the surface, however, to see that such a min-

imizing estimate of the issue at Princeton superficial in the extreme.

Why Have the Directors Not Removed the President?

But it will be asked—is being asked—if Dr. Stevenson is the main cause of the trouble, is the judgment of a majority of the Directors why have they not exercised their power to remove him? About the only thing to say in this connection, it seems to us, is that whatever may be said as to the wisdom with which the Directors have guided the affairs of the Seminary, they are fairly chargeable with having made at least two serious mistakes. We refer (1) to the fact that they elected Dr. Stevenson as President of the Seminary, and (2) to the fact that they did not remove him from that position when his unfitness for the position had become obvious.

But while in the light of subsequent developments these mistakes on the part of the Directors seem rather glaring, yet it can hardly be said that they constitute a serious reflection on their own fitness for the task the church has assigned them. There were good reasons to think that Dr. Stevenson would make a good President. He had been a professor at McCormick Seminary, had occupied two very prominent pulpits, stood high in the councils of the church, possessed an attractive personality and gifts of speech, not to mention other things. At the time, many who are now wise after the event, would perhaps have thought it strange that Dr. Stevenson was not elected until the sixteenth or seventeenth ballot, and then with no vote to spare.

At any rate, while the large minority who felt that the election of Dr. Stevenson would be a mistake, have been justified by the event, yet with such knowledge as was available at the time, the mistake of the majority was of the kind that even the wisest and most careful men sometimes make.

Again, much may be said in justification of the Directors in not having voted the removal of President Stevenson at the time the Committee of Seven reported (October, 1925) though both a large majority of the Committee and of the Board as a whole were at that time convinced that the President's departure would be for the good of the Seminary. The Directors were very much in the position of a session which realizes that its pastor, though consecrated and of stainless life, is hampering the work of the church. It will hesitate long before recommending that the case be taken to presbytery.

It should be remembered that this Committee had been appointed at President Stevenson's request. The fact that the report contained no direct rebuke of anybody was, therefore, regarded as more or less a rebuke of President Stevenson in making the request and, in consequence, it was thought that its influence would be to hasten his resignation, which some thought imminent.

Had it been anticipated that the President, having appealed in vain to the Directors for indication, would next adopt the unparalleled course of appealing to the General Assembly to remove the Board which had elected him and to which he was responsible, they would no doubt have taken time by the forelock and then and there voted his removal.

That they did not act in the matter was due to their regard for Dr. Stevenson as a minister of Christ and because they hoped that he himself might come to see that his administration could have no hope of success with such a relationship as now exists between him and the majority of the faculty and the majority of the Board of Directors, and that he would voluntarily resign." (Appendix to Dr. Thompson's report, page 95).

If it now appears that they erred in the direction of excessive forbearance, it may at least be said that they erred on the side of Christian charity and patience. That no action has been taken since President Stevenson's appeal to the Assembly has been due to the fact that many of the Directors have felt that the Assembly's action tied their hands. The Board of Directors have always recognized that they are but the agents of the Assembly in directing the Seminary.

The fact that the Board of Directors is on record as holding that every member of the faculty is "entirely loyal to the Standards of our church and to the pledge required by the Seminary," has been repeatedly cited as proving that as late as October, 1925, the Directors thought well of Dr. Stevenson as President. But that is to deliberately ignore the fact that it was his administrative policy, not his lack of doctrinal soundness, that was the occasion of their belief that his resignation would be for the good of the Seminary.

Conclusion

While the immediate question at issue concerns the retention or dismissal of the present Board of Directors, it cannot be said too frequently or too emphatically that the ultimate question at issue is whether Princeton Seminary itself is to be suppressed. If the Board of Di-

rectors is dismissed and their functions transferred to those opposed to the policy they have maintained for more than a century, then there will no doubt still be an institution known as Princeton Theological Seminary, but in reality Princeton Theological Seminary as it has been known and loved and feared throughout the world will be dead, and its abode occupied by an institution of a radically different type.

We would not be understood as saying that the passing of Princeton Seminary—in fact if not in name—would mean that the Presbyterian Church in the U. S. A. had become a Modernist church, but, in our judgment, it would be a long, long step in that direction.

It would mean that theological education had passed to a yet larger extent into the hands of those at least tolerant of Modernists, and whatever may be said of the Conservative position of other seminaries, the outlook for such seminaries will not be bright after Princeton Seminary has been destroyed. The putting of the proposed re-organization into effect would in fact be almost equivalent to serving notice on the other seminaries as to what they may expect if they insist on maintaining their conservative positions.

Moreover, whatever may be said about the doctrinal soundness of other theological seminaries, as judged by our constitutional standards, it must be allowed that Princeton Seminary is the one Seminary that, in the judgment of a large section of the church, fully and adequately represents its views.

If this Seminary is taken out of their immediate control and turned into an institution of a different type, it will mean that while there is to be liberty for the Modernists, there is to be no real liberty for such Conservatives in the church.

As a result it would become a serious question with them whether they could conscientiously contribute to the Board of Agencies of such a church or even continue in its membership. If the outcome would not be the disruption of the Presbyterian Church, it is at least to be expected that such Conservatives would in an increasing measure make their benevolent contributions through other than Presbyterian channels. That is to say, if such remain in the Presbyterian Church, it may be confidently anticipated either that they will organize their own Boards or give through non-Presbyterian channels. Important as is the future of Princeton Seminary, something larger is involved. That something larger is the Presbyterian Church in the U. S. A.—D. S. K.

The Resurrection



HE Resurrection from the dead is the central fact of Christianity. At this season, when the minds of the whole church and all men are turned to this event, it is essential, in the midst of its joys, that there be a review and consideration of its importance and evidence.

Paul's statement of the importance and necessity of the resurrection cannot be surpassed; it silences all quibbling, nothing can be added to it, and its conclusions are irresistible. "If the dead rise not, then is Christ not risen." No one can question this conclusion, when the premise is granted. "If Christ be not raised, your faith is vain; you are yet in your sins." This is conclusive if Christ was defeated and conquered by his enemies and death, He cannot save us from our enemies nor from the penalty of sin, which is death. We are sinners against fixed law, and must take the consequences. "Then they also which are fallen asleep in Christ are perished." Without the resurrection, future reunion with loved ones is impossible. If the dead rise not and Christ is not risen, there is no demonstration of immortality. Nothing faces the human race but uncertainty. Then if our hope of peace and joy and blessing is confined to this life, all is hopeless, for every life has its sorrows, and sufferings, and bitter experiences.

The Christian who denies himself passing indulgences is of all men most miserable, for since there is no future, the only gratification anyone can have is what he can get in this life. If, therefore, there be no resurrection, Paul says: "We (Christians) are of all men most miserable," there is but one sensible philosophy of life, "Eat, drink and be merry, for tomorrow we die." Thus Paul's close fitted statement shows plainly that the resurrection is the most important fact in Christianity. Without it there is no Christ or Christianity, and the whole race is reduced to mere indulgence which, while it gratifies for a moment, brings a train of anguish and eternal ruin. It is a fearful violence then to attempt to deny and disprove the resurrection, as it blights all hope and reduces the human life to darkness and misery.

Paul offsets all this darkness and despair by the bold Christian announcement of the resurrection, when he says: "But now is Christ risen from the dead and become the first fruits of them that slept." Then he goes on to state the irresistible, undeniable evidence. It con-

sists of three great facts: (1) Christ lived; only erratics will question this fact. It is the center of history. (2) Christ died; none deny this. (3) Christ was seen alive after His death. It is to prove this fact here, that the evidence is set forth.

There are twelve different appearances of Christ after His death. They are: (1) to Mary Magdalene; (2) to the women returning home; (3) to the two disciples going to Emmaus; (4) to Peter; (5) to ten apostles in the upper room; (6) to eleven apostles in the upper room; (7) to seven apostles at the Sea of Tiberias; (8) to eleven apostles on the mountain in Galilee; (9) to five hundred brethren at once; (10) to James; (11) at the ascension; (12) to Paul.

Here, then, are twelve different sets of combinations of witnesses, with varieties of temperaments and individualities, under different circumstances, time and details. None committed or prejudiced to the fact before they meet it. Some challenge the fact until they see it. There are all kinds, mental and temperamental differences. They differ in details of the scenes, but they all agree absolutely and without question or doubt in testifying that they saw Jesus and heard Him and touched Him and associated with Him in all human relations. There is no fact in history that is sustained by such evidence. The greatest students of evidence declare it never been, and cannot be surpassed.

To deny the resurrection, therefore, is to deny all history and supplant it with myth. The reality and nature of the body is undeniably sustained by the evidence. They saw Him, heard Him, handled Him, ate with Him and walked with Him, and talked with Him. If anyone doubts the reality of the body of Christ, he must doubt the reality of his own body, and those of his associates. The identity of the resurrection body with the body that hung on the cross is clearly proven by the prints of the nails and the general recognition.

The fact and nature of the resurrection followed by a flood of joy to all believers. It turns death into a sleep. It maintains continuity and identity of being and life. It fills the soul with certainty and the blessed hope of seeing our blessed Lord face to face and of being like Him, and having a body like unto His own glorious body, a body which shall rise to the heavens, freed from the corruption and limitation of earth, having the eter-

companionship of our blessed Lord and the eternal fellowship with the Father and the Holy Spirit. It fills our eyes with the forecast of what "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." It gives us a vision of the company and faces of loved ones gone before, made perfect in glory, with whom we shall soon be re-united, Jesus Himself being the

glorious center of all. God be praised for the resurrection, and all that it means.

The apostles at the very beginning of their mission "preached Christ and the Resurrection." These two can never be separated. Without Christ there could be no resurrection, and without the resurrection there is no Christ. It is impossible for the men who deny the resurrection to believe in and accept the Christ of the Holy Scriptures.—D. S. K.

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Sir Arthur Keith and the Bible



RECENT number of a British magazine, an organ of the Rationalistic Press Association of England, has reprinted, "by kind permission," an article by Sir Arthur Keith on "The Genesis Story of Creation." He rejects that "story" outright. Thus we know Sir Arthur's attitude toward the Bible.

He asks why it is that medical men "no longer temporize with Genesis, but have scrapped this book even as an allegory?" Then he replies: "Because it cannot be made to agree in any way with the great and growing fund of knowledge which has been collected concerning the behaviour of man's body and mind in health and in disease."

Yet, in spite of it all, there are men who assert that Genesis and evolution can be made to harmonize. We are not sure that all medical men have "scrapped" the book of Genesis. If they have, they are building their profession on an unproved theory. Will they for a moment stop to consider that a rational and personal being like man could not evolve out of a non-rational and non-personal source or ground? How can you get something out of nothing? How can things unfold "by means of resident forces," when the resident forces are not there? If personality is not back of everything, no such a thing as personality could come out at the end. Every effect must have an adequate cause. If men will reject the Biblical account of man's origin, what sufficient ultimate cause are they going to assign for man's rational personality? No true, thoroughgoing scientist or philosopher can stop in his thinking until he has gone back to an Ultimate Cause of all the phenomena of the universe, including moral and spiritual personality. Hence we say that the evolutionists who

reject the Biblical record of man's origin do not think their proposition through.

Another so-called proof of evolution is brought forth by Sir Arthur. Dr. Adolph Schultz, of Johns Hopkins Medical College, has found a little "brush of bristles" on the wrist of the lemur. The lowest of the monkeys still have a vestige of this wrist-brush; in the higher monkeys it is present up almost to the time of birth; "a clear rudiment of it can be seen on the wrist of the human embryo—a rudiment which has but a brief and passing existence."

But is that a proof of a genetic relationship? That is only one inference that may be drawn from the fact of the wisp of bristles. What is the use of the brush to the lemur? The hairs are sensitive to the lightest contact with leaf or twig, because they are richly supplied with nerves. Then why did not the other monkeys retain them? Evolution teaches that what is useful is not only retained, but developed. Thus evolution performed a strange and contradictory exploit when it deprived the monkeys and men of this useful little wrist-brush.

But it may be said that this little appendage is just as hard to explain by the doctrine of special creation. Perhaps so, but it is no harder. Of course, we do not profess to be able to explain all the ways of God. We can only say that we have confidence in His wisdom, and therefore He has done all things well. If we wanted to raise the question, we might ask why monkeys were made at all, and why any other animals were ever created. We can simply say that God knew what He was doing, and that He made the world as it is for some wise ultimate purpose. So when He gave the tiny brush to the lemur, it was because the animal was so constructed that he needed it,

while men and monkeys do not need it. If it was God's plan to create variety in the animal world, there had to be certain differentiations, so that each species would fit into the particular niche for which it was intended. No doubt, if you could see into the specific habits of the lemur, you would find that he has special need of his little wisp-broom. The habits of other creatures do not call for such an apparatus. Man does not, for example, need a prehensile tail, because he has not been created to indulge in feats that require such a caudal appendage.

As for all the homologies between man and the animals, the rational conclusion is that, since man was intended to live in the natural world, he was created and fashioned in such a way as to fit into his natural environment. Sometimes it is said by advocates of evolution that man and the anthropoid duplicate bone for bone, muscle for muscle. We venture to say that if, by some sudden act of nature, an anthropoid ape were changed into a human being, practically every bone and muscle of the animal would have to be reconstructed quite radically to make it fit and function in its place.

But interrogation-points always spring up before the evolutionist. Away back there somewhere in the remote ages, a lemur, according to evolution, started to evolve into a monkey, or some higher form of animal, and actually accomplished that feat. But through all the ages not a single other lemur ever moved in that direction, but ever since lemurs have been known to science, they have been breeding only lemurs. Nor has a single fossil of any of the supposed intermediate forms been discovered. This looks very much as if each species had been made to generate after its kind.

It pleases us to note that Sir Arthur admits the dramatic and definite character of the Biblical account of man's origin. It has, he says, the "force of dramatic narrative." Then he continues: "What have we Darwinists to offer in exchange for this picture? The evolutionary narrative, even when it is complete—which it is far from being as yet—promises to be a story of the must humdrum, matter-of-fact kind."

Well, that is true. It surely is humdrum and tedious enough. Think of the millions, billions and even trillions of years it has taken to bring man even to his present poor status. Then there are some of those little unicellular creatures which are supposed to be the first forms of life from which all the other forms

have emerged; and yet those creatures through the millenniums have been breeding nothing but their own kind up to the present time.

Then Sir Arthur uses some winding dialectical processes to explain another difficulty. He says: "Our difficulty is going to concern the point at which the anthropoid story ends and that of man begins. This 'transitional' difficulty ever besets the path of the student of evolution."

But he tries to remove the difficulty in this way: "We cannot tell just where the language of our Saxon ancestors changed into the English of today. We cannot fix the exact point where the embryo becomes the foetus or the latter becomes the developed child ready to be born. We cannot tell the exact point where boyhood merges into manhood or where old age begins." So it is, he says, when we try to unravel man's pedigree. . . "The transition from ape to man has been a very gradual process."

But that is an "analogy" that is not analogous. It is not important to fix the lines of demarcation referred to by Sir Arthur. Nothing particularly depends on discovering them. But for man the case is very different. We certainly ought to know when man became truly rational and immortal being, and when God could deal with him as such. Was the ape-man of Java an immortal being? Were the millions of creatures who were men just in the making immortal? Or did they perish just like the beasts of the forest and jungle? These are questions that involve the character of God. There ought to be no dubiety about the question when truly human beings first came into existence.


With Biblical believers there is no difficulty on this point. In the "dramatic narrative" of Genesis we see just when the first rational and immortal being came into existence; and ever since the first couple lived we know that all their descendants have been human beings. There is no dismal fogland stretching over millions of years. This is a decided relief to the thinking and questioning mind.

Sir Arthur admits that there are differences of opinion among leading evolutionists. Some think that the Java man was an apelike man and others that he was a manlike ape. Even the Neanderthal man "has been excluded from the human family by some anatomists." The Piltdown man is regarded by some scientists as only "the dawn man" (*eoanthropus*). He himself does not accept the mutation theory of DeVries and J. Arthur Thomson. Those who have studied the matter, he avers, "firmly

no evidence of sudden jumps or mutations." That puts DeVries and Thomson out of the class of "those who have studied the evolutionary history of diverse kinds of animals as revealed by fossil remains."

We confess that these divergent views, coupled with the present debate over the derivation of man from monkeys or apes, casts an atmosphere of uncertainty over the whole question of evolution.—L. S. K.

A Scientist's View of Genesis



THE meeting of the American Association for the Advancement of Science at Nashville, Tenn., some months ago, little attention was paid to the feelings or convictions of the people of that State who cannot bolt evolution whole at the dogmatic pronouncements of the advocates of that theory. Again and again the theory was put forth boldly, almost defiantly. This proves that the evolutionists have no disposition to cease agitating the public mind. No matter whose feelings are harrowed, they still insist on forcing evolution on the people. No matter how much it tends to destroy the faith of our youth in the Bible and Christianity, they carry forward their propaganda as if the world's welfare depended on believing that you and I are the scions of the bestial so-called "common ancestor" of the simians and humans.

Some of the zealots of evolution went so far as to criticise Genesis. Dr. Forest Ray Moulton, formerly professor of astronomy in the University of Chicago, delivered a lecture of a popular character on "Science and Civilization." He held that now for the first time in hundreds of millions of years evolution is being artificially controlled, because man is deliberately and consciously changing his environment.

Let us think of the remote probability of such a pronouncement being true. "Hundreds of millions of years!" Why, no one can form a conception of such a period. How can any one tell what took place in so long a time? How can there be anything like accurate mathematical calculation when such big figures are simply reeled off. Hundreds of millions of years would be anywhere between two hundred million and nine hundred million years. If we cannot have something like definite figures, is not that fact a proof that a lot of guessing is being done?

Then think of the tediousness of the evolutionary process? It is so awfully, awfully slow! Yet its protagonists claim to be so "progressive." They hold that our forefathers were so far behind the times, especially those who lived some seventy-five years ago, about the

time of Darwin, Huxley and Spencer. Yet they seem to like the idea that it took evolution "hundreds of millions of years" to get to the point we have now reached when "evolution is being controlled." If there ever was a wearisome and humdrum idea, it is this evolution theory. It takes it so long to get anywhere and to do anything. Even today we see no evidence of an animal moving up to the human status, nor is there a single such instance recorded in history or discovered in archeology.

What has the human family been doing for the last five or six thousand years, if now "for the first time" men are changing their environment, and thus controlling their "evolution"? In this very Nashville congress of scientists one man told us about the marvelous civilization of the Mayas in southern Mexico and Yucatan several thousand years ago. The spade of the archeologist has uncovered evidences of extraordinary civilizations in Egypt and Babylonia from three to five thousand years ago. Surely Professor Moulton expressed himself loosely and forgot his history lessons in his freshman year.

Then we cannot help wondering how evolution worked to bring man to his present status. Did it just force man upward without any volition of his own? Certainly if now "for the first time" man has learned "deliberately and consciously" to change his environment, then heretofore evolution must have wrought only in a mechanical way, and must have treated man as a mere Robot. Then all our forefathers had no freedom; they were not moral beings. Abraham and Moses were mere automata; so were all the Greeks and Romans; for, mind you, they did not know enough "deliberately and consciously" to change their environment. Yes, to just such a *reductio ad absurdum* must the wild, ill-considered statements of a leading evolution be reduced if there is any logic in the human mind.

If Professor Moulton reasons so faultily regarding evolution and history, we hardly think him entitled to much confidence when he "frankly confessed that he did not accept the account of creation given in Genesis." So

runs the report of his address. Of course, being an evolutionist, we naturally expected him sooner or later to make an attack on the Bible, or at least to let us know that he did not accept its teaching. You do not know an evolutionist who does accept Biblical teaching.

Yet he modified his statement somewhat by saying that some astronomers once held views that were just as indefensible. Like theologians, some astronomers "have based their broadest conclusions on their densest ignorance." So, of course, the old scientists, like theologians, must be accused of "ignorance." That is so generous, so magnanimous, so considerate. We desire to come to the defense of the ancient scientists. They were not densely ignorant. Ptolemy was not ignorant; neither was Aristotle; neither were many of their successors who believed in the old theory of the universe. They were wise men in many ways. But, of course, they did not know everything, even as our boastful modern scientists do not. Perhaps some time in the future some upstarts and

wiseacres will be talking condescendingly about the "dense ignorance" of the scientists of the present day.

Why do so many people of today speak so disrespectfully of the fathers? Were they responsible for having been born when they were? Could they possibly have had the knowledge we have at this, a later date? Have we not had the benefit of all their faithful labors? Are we not, as it were, standing on their shoulders? Where would we have been if they had not brought us into being, and had not tenderly reared us in our tender childhood and given us a chance for making intellectual headway? And we, their ungrateful children, poke fun at their "ignorance"!

The present writer's parents and grandparents never went to college. But they made it possible for some of their children and grandchildren to have that opportunity. Never shall we cease to be grateful to them and to think and speak of them with respect.—L. S. K.

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The Scientists in Conflict



ITH no desire to taunt anybody, but just to show that human nature is pretty much the same the world over and among all classes of people, we call attention to a merry quarrel over in France among the scientists, and those of high repute, too. Our authorities are the *Literary Digest* and the *New York Times*. Last year some prehistoric inscriptions were unearthed at the hamlet of Glozel, near Vichy, in France. The *Literary Digest* says that the disputes among the French archaeologists "have become so acrimonious that the government has been actually forced to interfere."

Concerning those Glozel finds, the *New York Times* says: "From these sprang a quarrel which has strained relations among savants, filled the press with controversy, produced cart-loads of erudition, come to the edge of libel, and provoked international discussion and red-hot tempers. Three theories of Glozel have been advanced by three illustrious members of the Academy of Inscriptions."

One of them thinks that these remains belong to the Neolithic age, and prove that there was an alphabet 6,000 years or more ago.

He thinks that this Glozel alphabet far antedates the Phœnician alphabet. Another savant believes that the stuff is not more than 1,500 years old, and may be the paraphernalia of a Gallo-Roman witch, because the "inscriptions are magical formulæ." Another wise man declares that there is not an honest antiquity in the whole collection, and that "the inscriptions are forged."

Thus the merry word war goes on, and some hectic feelings are displayed. Says the *Times* significantly: "But who will ever persuade the scholars who have laid down the law about them to change their minds? An antiquarian who builds up a good theory would grieve more to see it pulled down than if his own house tumbled about his ears." Evidently the *Times* writer does not have much confidence in the "open-mindedness" of the so-called scholars. Yet it is usually the theologians who are thought to have the "closed mind."

We quote from another dispatch to the *New York Times* just to show what an interesting row it is: "There are eminent observers who assert that the Glozel finds are absolutely authentic. There are others, equally recognized observers, who have come right out to

say that the relics are nothing but fakes." A commission to examine into the affair has been appointed by the French government. "If the commission should decide in favor of the relics," the *Times* continues, "then it is conceivable that all the history of origins must be rewritten. If the commission reports to the contrary, then a few notable careers probably will be blighted."

Well, our inference from this debate is that a great deal of the so-called science of the day is in a very uncertain state.—L. S. K.

* * *

Notes and Comments

The Christian's Future Life.

In these days when the doctrine of immortality is so much questioned, it may be comforting to point out some of the attractive features of the Christian doctrine of the future life. First, each man's personal consciousness and identity will carry over into the next world. You will be you and I will be I. This fact will connect up the present life with the life to come. We shall be conscious of our blessedness. That life will be one of great and profound joy. It will also be an immaculately pure state of existence. Most of all, it will be a life of happy and holy fellowship with God and all His redeemed and purified children. Every right-minded person will surely consider seriously these engaging features of the Christian doctrine of immortality.

A Rational Doctrine.

Surely it is rational to believe that "it is not all of life to live nor all of death to die." To say the very least, it would seem to be unreasonable to think that self-conscious, sentient, moral and spiritual personalities should live, love, sorrow and rejoice for a few brief years, and then perish forever and ever. On the other hand, how reasonable it is to believe that personality perdures; that bodily death does not end it, but is simply the occasion for its transference to another and a better state of existence. This makes the present life worth while. Otherwise we might well ask despondently, What is the good of life? According to the uplifting Christian doctrine, all our present endeavors will increase the joy and blessedness of the next life, and all our sorrows will heighten our bliss.

As thy Days thy Strength.

One thing is very comforting. Sometimes when we try to sum up all our tasks, bunch

them all together, as it were, we feel daunted, and almost think our burdens are more than we can bear. However, we ought not to take such a wholesale view of life's tasks. We should break them up piecemeal, and take them one by one, or at least day by day, and remember the comforting promise: "As thy days thy strength shall be."

The Essence of Christianity.

A recent book by a Hindoo, who is an apologist for Hinduism, and a somewhat drastic critic of Christianity, says that "Hinduism is more a way of life than a form of thought." That has a very familiar sound. It is the *patois* of the Modernists of our own country and Great Britain, with whom Christianity is only "a way of life." Did this Hindoo borrow it from the Modernists, or have the latter gone to Hinduism rather than to Christianity for their ideas? Whatever Hinduism may be, Christianity is, first of all, a religion of redemption through faith in Jesus Christ, the Redeemer of the world, and such a salvation bears its logical fruitage in the Christian way of living. No man does or can live the true Christian life without having first accepted Christ as his Saviour and without having been born of the Spirit.

Hinduism Not Logical.

According to the Hindoo writer above cited, Hinduism is a most "inclusive" religion. He says: "The theist and the atheist, the skeptic and the agnostic, may all be Hindus if they accept the Hindu system of culture and life. Hinduism insists, not on religious conformity, but on a spiritual and ethical outlook in life." Well, this kind of logic cancels itself. After all, to be a Hindu you must first "accept" something; that means you must believe something first of all. So it does matter, vitally, after all, what you believe. If you do not accept the Hindu system, you will not follow its way of life. As usual, the rationalist puts the cart before the horse, and then claims superior wisdom.

Where the Hindoo Lectured.

The Hindoo just mentioned, who criticizes Christianity and often caricatures its doctrines, comparing them invidiously with those of his own religion, delivered the substance of his book in a course of lectures at Manchester College, Oxford, of which Professor L. P. Jacks is the principal, and, of course, is a liberalist and a Unitarian. The same advocate of Hinduism delivered the Haskell Lectures at the Chicago University last August, and these lec-

tures were along the same line. We do not wonder. These institutions, one in England, the other in America, are ready to invite almost any one to lecture to them who is sufficiently critical of Christianity.

Has Science Been Betrayed?

Has science been betrayed in the house of its friends? A surprising article, entitled, "Has Evolution Betrayed Science?" appeared in a recent number of that liberalistic journal, *The Christian Century*. It was written by Arthur Holmes, Professor of Psychology in the University of Pennsylvania. He pays a deserved tribute to the achievements of applied science, but holds that speculative science, in which he includes the theory of evolution, has dismally failed to explain anything definitely, and conflicts with many of the known facts in nature's domain. In fact, there has been a collapse along the whole line, and "all the wreckage is traceable to evolution," says the writer.

What our Psychologist Predicts.

Continuing our thesis from the preceding paragraph, Professor Holmes declares that mechanistic science "now lies broken and shattered in ruins." Then: "On these ruins a new system of knowledge is already arising. It is not mechanical, but purposive. . . . The new system breathes with life and liberty, promises adventure, is sustained by faith, hope and love, resorts to prayer, provides a world of goodness and beauty and religion, and calls upon men everywhere to enlist as co-workers with God in completing an unfinished world." All this is very beautiful and hopeful for both religion and science. We wish, however, that Professor Holmes would have told us what view of origins is to take the place of evolution.

What About "Companionate" Marriages?

Already divorce cases are being reported in connection with such marriages. The logical sequence of mere experiments in conjugal unions will be hasty and ill-considered marriages, based on impulse and passion rather than on true love. When people know that marriage vows are expected to last as long as life continues for both parties, they will not be so likely to take the step lightly. More than that, they will make up their minds firmly before entering the marriage relation to bear with each other's infirmities and not to expect perfection. It is a shame for any man to marry a woman unless he loves and respects her enough to truly desire her, and her only, as his companion throughout life. And, please, what

about this mushy idea of marriage if children are brought into the world? Or does it mean that there are to be no children?

The Temper of Unbelief.

We have read a recent article by H. L. Menchen, the notorious unbeliever, and had a mind to reply to it; but, after reading about half of it, we threw it into the waste-basket. An author who mars his writings with so many epithets lacks the judicial mind and is not worthy of attention. His essay bristles with such expressions as these: "Absurdities," "imbecilities," "whoppers for Genesisism," "the bilge they believe," "their whole armamentarium of imbecilities," "every crossroads Baptist preacher," "pious snuffling." Such quotations soil our page, but we quote them (and there are dozens more) to show the temper and animus of much of the infidelity of our day.

The Will to Believe.

There was a time when we did not think favorably of William James' argument for "the will to believe." It seemed to carry the idea of forcing oneself into believing something, whether there was evidence of its truth or not. But further thought and experience, coupled with observation of men, has convinced us that there is more in the saying than we once thought. Perhaps we may not explain it as Dr. James would have explained it. But let us take Christianity. If one has the will to believe—that is, the willingness to believe if the Christian proposition is true—it simply means the open mind toward Christianity. And is it not true that, as soon as you and I came to Christ with "the will to believe" if He showed us the truth, He met us with an inner assurance of truth, pardon and salvation? The skeptic and infidel have the will *not* to believe; hence Christ, who desires to be trusted, is shut out from the possibility of receiving the Christian assurance.

Apologizing for the Atheists.

A religious paper that makes a kind of semi-apology for atheism and the notorious Four A Society has wandered pretty far from vital and evangelical Christianity. At least, so one would think. We refer to *The Churchman*, a liberalistic paper of the Protestant Episcopal Church. It has nothing but the most caustic and ungenerous remarks to offer regarding *The Southern Churchman*, which recently came into the hands of evangelical Christians and stands foursquare for the doctrines of Christianity and the Episcopal Church. The editor of *The Churchman* said that this change

the spirit of the southern paper was a tragedy." In a more recent issue it resorts to ridicule, and says that the change would better be called a "comedy." But the same paper recently commented on the Four A organization, and actually made what we may call at least a semi-apology for it, in spite of its bitter tirades against the existence of a divine being. The editor seems to feel a good deal of sympathy for the atheist. Listen: "We fully expect, if we ever get to heaven, to meet there in high places many a village atheist." There is in the same editorial a scathing criticism of fundamental believers, but for the atheists a decided disposition to palliate their unbelief.

Further Quotations from the same Journal.

The same professedly Christian journal says some strange things in its editorial on the atheistic propaganda that has arisen in this country. We give a few samples: "And we cannot completely down our suspicions that, if this movement gains sufficient publicity, it might do as much to purify popular religion as did the lectures of the late Robert Ingersoll." We should like to have the writer point out a single particular in which Mr. Ingersoll purified popular religion. He adds: "For nine-tenths of the attacks of this agnostic, which were most resented by the pious, are now taught as dogmas in the most progressive theological seminaries and preached from most Christian pulpits." Surely the editor cannot have read Mr. Ingersoll's caustic and bitter attacks on Christianity. His whole animus was one of hostility to the Christian religion. The editor further says he knows "nothing of the personnel of this new organization." Then he should inform himself before he writes about them, for their propaganda literature has been broadcasted far and wide. Yet he adds, "But they appear to be high-minded idealists, sincerely interested in the enlightenment and improvement of their fellowmen." Think of a Christian paper paying such a tribute to radical atheists, who not only flout the idea of the God of the Bible, but represent nature herself as such a horrible mess and welter as to make belief in God an absurdity! Yet, while this editor apologizes for the atheists, he has nothing but the most bitter criticism for the people who accept the whole Bible and the atonement wrought by Christ for the salvation of the human family.

Two Kinds of Temper.

A friend of this journal and a contributor to its columns is, at the present writing, en-

gaged in a debate with an atheist in an infidel paper. While we think our friend might make his arguments for miracles much stronger than he does, yet he shows the right spirit. In his first article, which we have read—this is as far as the debate has gone at this writing—he is calm and judicial in temper, and does not use any epithets or make any unkind reflections upon those who differ from him. But how about his atheistic opponent? These are some of his opening sentences: "Our Fundamentalist friend . . . believes that the universe was made by an act of magic. This would require a celestial sorcerer, or Grand Magician. . . A ghost who could create a universe out of nothing ought to have no trouble in turning a woman into salt or making an ass talk. . . But from the ground of Atheism (the ground on which I stand) miracles are preposterous." In his closing sentence he suggests that the idea of an "Omnipotent God" is "a pious pipe dream." Is it worth while to debate with people who immediately become hectic and try to cover an opponent with ridicule?

Lack of Reverence and Spirituality.

Think of the irreverence of calling the divine Being in whom Christians believe and trust and who has created this marvelous universe and sustains and guides it—think of calling that supreme Being "a celestial sorcerer," "a grand magician," "a ghost." Such language simply reveals the writer's total lack of a spiritual mind and a spiritual experience. Why should any one call such a great act as the creation of this universe "an act of magic"? Magic belongs to the realm of ignorance and superstition. But the creation of the universe by a supreme Being is of an entirely different character, and is one of the sublimest conceptions of the human mind. It is a greater miracle to believe that the cosmos has just happened to come into existence than that it was created and is sustained and guided by an all-wise and all-powerful God. The Christian doctrine at least assures us that the universe was created for a wise purpose and that its destiny will be glorious. It does not leave us groping in the dark as to the purpose of human life. It casts a radiant light upon man's whole career from the cradle to the grave and then on into a blessed and happy futurity. That surely is a more rational and comforting view than is the hypothesis of atheism. We wish our unbelieving friends could get the Christian conception and experience.

Roosevelt and the Primates.

A kindly correspondent calls our attention

to Mr. Roosevelt's use of the term Primates. He wrote that "from the Primates came the monkeys, the anthropoid apes, and finally the half-human predecessors of man himself." He seems to mean that the term Primates is confined to the remote "common ancestor" of men and simians. However, Professor Theodore Graebner, in his valuable book, *Essays on Evolution*, shows that Mr. Roosevelt was wrong, and that the term includes the present-day simian tribes and man himself. According to the theory of evolution, therefore, you and I, dear reader, belong to the Primates, just as do the monkeys, baboons, gorillas and apes, and have descended from an unknown and undiscovered animal somewhat lower in the scale of development than the simian tribes of the present day. Still, it should be remembered that Professor Gregory, Dr. Franz Boas, Sir Arthur Keith, and some others have recently declared that we are the direct descendants of the apes, some specimens of which many, many, many years ago (to which time nobody can go back) evolved into human beings, while all the rest up to the present time have remained in the ape status, and are not now making any progress humanward. Let who will believe this doctrine; we do not.

God is Definitely a Person.

To the Christian who has had an experience of the reality of God, He is not a vague, indeterminate, ghostlike Something. He is very definitely and distinctly a Person. It is true, He can not be seen by mortal eye, but He has made Himself clearly known by the impact of His Spirit upon the believer's consciousness. The unconverted person may wonder how this is, or how it can be. It is based upon the following principle: Christian faith gives reality to things that are only hoped for, and evidence to things that are not seen (Heb. 11:1). That is, God being Mind, cannot be seen, but when any humble and truly earnest person comes to Christ by faith, he receives the inner assurance of the reality of the unseen world. Just as he knows that he has a mind, so he knows that there is a supreme Mind who makes His impress on the human mind. Whenever a man, no matter how learned he may be otherwise, speaks about God as "a ghost," he proves by his very language that he has never experienced the reality, and love of God in his consciousness. If this statement sounds positive, we cannot help it; it is the simple truth.

God and Miracles.

An atheist writes that, if he could believe in God, he would have no difficulty in believing

in miracles. Then the strategic method of the Christian theist is to try to convince him that there is a God. We wonder whether he and his fellow-unbelievers have ever read some of the great works on theism. There, for example, are Robert Flint's works, *Theism and Antitheistic Theories*. Of course, they are not recent books, but they have become classics in their line. Then we call attention to the following profound treatises: Samuel Harris's *The Philosophical Basis of Theism*, George Fisher's *The Grounds of Theistic and Christian Belief*, and Milton Valentine's *Natural Theology*. Among recent works we would mention L. F. Gruber's *Whence Came the Universe?* James H. Snowden's *The Personality of God*, and Leander S. Keyser's *A System of Natural Theism*.

Difficulties in the Natural Realm.

All the difficulties that nature presents for belief in God, have been dealt with again and again by scholarly writers on Theism. What is known as a *theodicy* has always constituted a part of any treatment of this subject. Even so long ago as 1736, Dr. Joseph Butler published his celebrated work, *The Analogy*, in which he recognized the seemingly hard things in nature and dealt with them in quite an effective way. Tennyson spoke of nature as "red in tooth and claw." The atheists of today are bringing forward nothing new when they deny the existence of God because there are operations in nature that are hard to understand and to reconcile with the doctrine of the divine existence and benevolence. Even Christians have long thought about these perplexing matters. We all remember Cowper's lines, which are included in many of the Church's hymnbooks, "God moves in a mysterious way." Even the Bible writers centuries on centuries ago recognized the difficulties in nature, and accounted for them (Gen. 3:17-19).

We Should Not be Daunted by Difficulties.

Only the Epicurean wants a soft and easy world. He mistakes mere pleasure as the highest good, the Summum Bonum. This is the old pagan Greek ethics known as Hedonism. The Christian is glad and thankful to have pleasure, if it is of the right kind; but he knows that, qualitatively, there are higher goods than mere pleasure, especially pleasure of a sensuous kind. He appraises moral and spiritual possessions and attainments at a higher value than mere happiness. If he can have both righteousness and pleasure, he is duly

thankful; but, above all, he desires ethical and spiritual good. Now, if the world were all sunshine, all paradisaical, all soft and easy, there would be no opportunity for cultivating the strong and heroic virtues. If there were no danger, there could be no courage; if there were no hardship, there would be no strength; if there were no waiting and hoping, there would be no patience; if there were no mysteries, there would be no faith; and so on through the whole category of the virtues. So the Christian reasons with St. Paul: "All things work together for good to them that love God." Sorrows and difficulties are often disciplinary processes that bring out the most sterling qualities. Let us get that idea into our minds, and we will not stumble and lose faith on account of difficulties in our present state of probation and discipline. Besides, there is another world in which there will be ample time for a proper adjudication of all wrongs, and where righteousness and justice will forever prevail.

Where Wild Beasts are Not.

The secretary of a certain business man's club, in sending out an invitation to a meeting of its members, contains the statement, said to come from an LL.D., "that the only wild beasts there are now are in the theological gardens." We should like to know what relevancy such a fling has to a business man's meeting. It might be pertinent to ask, too, how many of its members have ever read and studied, or even seen, a standard work on scientific theology? At all events, the reflection is not germane, for it is not the evangelical theologians who believe that they are the offspring of "wild beasts." It is the evolutionists and infidels who believe that they are derived from a "wild beast" origin. In the last paragraph of the said document there is some profanity that no true theologian would use. Perhaps this fact gives a clue to the writer's evident dislike of "theological gardens." Real Christian theologians are the friends of all honest business men, and therefore it is an unwise policy to say things that will hurt and alienate them.

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Wayside Gleanings

Our friend, Prof. Brewster, regular contributor to an atheist paper, got terribly excited over what we termed an inadvertance in February issue. Now, brother professor! certainly if you accuse another of "clerical ras-

cality" if a quotation is not given absolutely straight, we take it that when you do that very thing you are (knowingly?) guilty of professorial "rascality." Note below:

Quoting from an editorial in December number, page 608, second paragraph, Prof. Brewster, evidently to his own satisfaction, clipped lines 15-21, but failed to quote the four lines completing the paragraph. These four lines would have explained the reason for the preceding seven lines. Wasn't this just an uncommonly neat piece of professorial "rascality?"

Another for Professor Brewster: In an article in this same infidel paper the professor asks this question: "Did anybody ever know any Fundamentalists to correct an error? If he did, now is the time to mention it." Will this high brow infidel contributor please turn to page 622, December number CHAMPION, and read the second paragraph on that page? Now, then, "Did anybody ever know" professor Brewster "to correct an error? If he did, now is the time to mention it." Next!

The tercentenary of John Bunyan's birth is being celebrated during the year 1928 by Christians throughout the world. John Bunyan was born in 1628 and died in 1688.

Is a man known by the company he keeps? In its second annual report of the 4A, under the head of "Spread of Atheism," pp. 13, we read, "Evolution is Atheism; it substitutes mechanical law for supernatural intelligence, banishing God from biology."

The New York Times, in a somewhat comprehensive discussion of the cost of prohibition for 8 years to the nation, arrives at a figure of \$177,716,860. This figure includes certain capital charges for the benefit of the Coast Guard. No account is taken of direct offsets. Prof. Fisher, of Yale, says that indirectly prohibition has saved and added more than \$6,000,000,000 annually to the National wealth. This estimate, multiplied by eight, gives the nation a profit of \$48,000,000,000 for its expenditure of \$177,716,860 in prohibition enforcement.

In February, 1925, Harold J. Cook, a Nebraska geologist, found a tooth in a river bed. It was at once hailed by the American Museum of Natural History as proof that a forerunner of man lived in Nebraska millions of years ago. But now, after it was subjected to every test known, the *Bulletin* of the museum says, "every suggestion made by scientific skeptics was weighed and found wanting." After discovery

of several similar teeth in the same locality this famous "ape man tooth" has now been identified by the museum as the molar of an extinct species of wild pig.

The tomb of Pharaoh Tutankhamen near Luxor, Egypt, continues to yield its historic treasures to the world. Howard Carter has been engaged in removing the relics from the third and fourth chambers. A flotilla of 18 boats was among the most interesting finds of the season. These boats, in accordance with ancient Egyptian belief, were intended to convey the body of the dead monarch to the land of bliss.

Maynard Shipley, ardent evolutionist, in a letter to an infidel paper, is reputed to have said: "The Fundamentalists are strongly organized, enthusiastic, and well financed—and they are 25,000,000 strong." This is encouragingly, surely. But, judging from his writings, and those who review his books, Dr. Shipley must not be taken too seriously.

Drew Theological Seminary (Methodist Episcopal) has received a gift of \$1,500,000 from two brothers, Leonard D. and Arthur J. Baldwin. Of this amount, \$1,000,000 is for endowment.

The American mission to lepers sends reports that with adequate support leprosy can probably be eradicated within a generation. Last year it received from the United States \$190,561. This year it asks for \$278,000.

Ground for a \$10,000,000 Washington Memorial Church was broken at Valley Forge, on February 22, on the site of Gen. Washington's historic encampment. The structure, conceived by Dr. W. Herbert Burk, rector of Washington Chapel, will be erected by popular subscriptions with contributions invited from every section of the United States.

John D. Rockefeller, Jr., has given \$250,000 outright to the Northern Baptist churches and \$250,000 more provisionally and has promised to do the same thing next year to help put missionary finances permanently on a more secure basis.

In the last decade the Church of the Nazarene grew from 866 congregations to 1444, and from 32,259 members to 63,598.

The twenty-six evangelical denominations of North America, members of the United Stewardship Council, with a combined membership of 22,890,210, contributed a total of \$489,-

429,978.48 for all objects during the past year. Dr. J. E. Crawford, stewardship secretary of the Methodist Episcopal Church, South, and president of the council, announced at Nashville, Tenn. Of this total \$87,826,774.89 was applied to missions and benevolences, including all objects outside local congregations, and \$380,287,869.17 went to local church expenses. Per capita contributions ranged from \$38.51 in the Protestant Episcopal Church, to \$9.59 in the Disciples of Christ.

Five hundred Baptist women of Chicago in the regular monthly meeting of their mission union in February passed resolutions condemning the *Chicago Tribune* for its unfair treatment in dealing with the prohibition laws and its encouragement to the violation of law; and in the meeting of the Chicago Baptist ministers' conference, February 20, similar resolutions were adopted.

When Dr. Wishart, of Wooster College, announced that Dr. Sherwood Eddy was coming to Wooster as the daily speaker, student counselor, and spiritual adviser, for the 1927 Week of Prayer, a vigorous protest was sent to Dr. Wishart by the Conservative Association of Wooster College Alumni, Students and Friends, to which no reply was made. The Alumni S. and F. Association now issued a printed protest, a copy of which they will be glad to mail to anyone interested, by addressing W. Carl Richards, Esq., Cumberland, Md. Enclose a stamp—it is worth it.

There are said to be 48,700,000 children and young people in the United States, of whom 70 per cent. are not enrolled in any school where they receive religious instruction. Of this number 43,000,000 are in Protestant families, of whom 66 per cent. are not so enrolled. Of the 1,600,000 Jewish children and young people 95 per cent. receive no religious instruction in any school.

Following a special survey of college financing the statement is made that the statistics collected in the survey show that the average tuition fees of twenty-one men's colleges have increased from \$125 to \$329 since 1907, and of nine women's colleges from \$147 to \$343.

There are approximately 76,000 in the Protestant churches in Ceylon and the Sunday school enrollment is 40,166 in the 808 schools which have 2,851 officers and teachers.

The other day we received a letter from a preacher; it contained a check for \$2.00

to pay his subscription to date, and a request to discontinue his subscription, that he was tired of this continued discussion of Modernism. We have heard men berate preachers for incessantly reminding them of their sins, but that was hardly a good reason why the preacher should quit or the church go out of business!


The Bible contains 810,697 words. Its vocabulary is singularly limited—only 6,000 different words are used, which is small compared to the 20,000 employed by Shakespeare in writing his plays. The average word in the Bible contains but five letters. Many of the short words in the Bible are, however, full of the deepest meaning and are worthy of earnest study.

The new lung cure known as the "pneumo thorax" treatment of pulmonary tuberculosis, according to physicians at the National Jewish hospital at Denver, Colo., virtually has done away with the "hopeless" cases of that disease. In referring to the new treatment Dr. I. D. Bronfin, of the hospital, said: "The layman still thinks that treatment of tuberculosis is according to the old formula of 'fresh air, rest and nourishment,' but modern surgical methods are revolutionizing old ideas with spectacular results." Pneumo thorax, the doctors explained, means deflation of the infected portion of the lung. This is accomplished by introducing air gas, gauze packing or paraffin into the pleural cavity between the chest wall and the lung.

THE ARENA

Quotations and Misquotations

By George Boddis, S.T.D., Marcus Hook, Pennsylvania

FTER reading Dr. Keyser's editorial on "Misquoting and Misrepresenting" in the BIBLE CHAMPION for February, 1928, I decided to endeavor to locate some of the "misquotations" which believers in the Bible are charged with making. To make an error in quotations is not necessarily an evidence of dishonesty or "rascality." Even in reading for our own entertainment or profit we may mistake the author's meaning, and so inadvertently read into a paragraph that which the writer had not said. The explanation of this we leave to the psychologists; that it is a fact is known to many. More than once have we been surprised to find that an author had not written as we had with confidence supposed.

I have been unable thus far to locate the quotation from Huxley mentioned by Dr. Keyser. However, I find it in my notebook as follows:

It is clear that the doctrine of evolution is directly antagonistic to that of creation—as applied to the creation of the world as a whole. It is opposed to that of direct creative volition. Evolution, if consistently accepted, makes it impossible to believe the Bible.

Years ago I read Huxley a great deal, and have no doubt whatever that he wrote those words. Two of his works against the Scriptures are still on the market, and in them may

be read more than the equivalent of this quotation. In *Science and Hebrew Tradition Essays* (pp. 234,235), will be found the following:

Now, not only do I hold it to be proven that the story of the Deluge is a pure fiction; but I have no hesitation in affirming the same of the Creation. Between these two lies the story of the creation of man and woman and their fall from primitive innocence, which is even more monstrously improbable than either of the other two, though, from the nature of the case, it is not so easily capable of direct refutation. It can be demonstrated that the earth took longer than six days in the making, and that the Deluge, as described, is a physical impossibility; but there is no proving, especially to those who are perfect in the art of closing their ears to that which they do not wish to hear, that a snake did not speak, or that Eve was not made out of one of Adam's ribs.

In the Preface to the same volume, Huxley discusses the infallibility of the Bible, and openly asserts that "the Biblical idol must go the way of all other idols." He writes thus:

The essays contained in the present and the following volume are, for the most part, intended to contribute, in however slight a degree, to this process of deletion. Unless I greatly err, the arguments adduced go a long way to prove that the accounts of the Creation and of the Deluge in the Hebrew Scriptures are mere legends; and, further, that the evidence for the existence and activity of a demonic world, implicitly and explicitly inculcated throughout the Christian Scriptures, and uni-

versally held by primitive churches, is totally inadequate to justify the expression of belief in it.

That Huxley's objection to the Scriptures was due to his darling theory of evolution may be seen from the fact that, even while he was opposing the plain teachings of the Bible, he still professed to be a friend of the wonderful Book which had done so much for the development of the Anglo-Saxon race. So far from counting himself among those who are in favor of throwing away the Bible as so much waste paper, he states that he has always opposed that opinion, and decidedly objects to "the heterodox Philistine who can discover in a literature which, in some respects, has no superior, nothing but a subject for scoffing and an occasion for the display of his conceited ignorance of the debt he owes to former generations."

This is followed (*Science and Christian Tradition Essays*, pp. 55-58), by one of the strongest and most eloquent eulogies of the Bible for its educational value ever penned by friend or foe. Some of those who think that a worse book than the Bible was never written might do well to read his words.

Having in my possession a copy of Horne's *Introduction to the Critical Study of the Holy Scriptures*, I looked up the reference to Voltaire. As given on p. 26, of the edition printed by Robert Carter and Brothers in 1859, it reads:

Voltaire, in a letter now remaining, requested his friend, D'Alembert, to tell for him a direct and palpable lie, by denying that he was the author of the Philosophical Directory. D'Alembert in his answer informed him that he had told the lie. Voltaire has indeed expressed his own moral character perfectly in the following words: "Monsieur Abbe, I must be read, no matter whether I am believed or not." He also solemnly professed to believe the religious tenets of the Romish Church, although at the same time he doubted the existence of a God, and at the very moment in which he was plotting the destruction of Christianity, and introducing the watch-word of his party, *Ecrasez l'Infame* ("Crush the Wretch!" meaning Jesus Christ, note)—at that very moment, with bended knee, and uplifted eye, he adored the cross of Christ, and received the host in the communion of the Church of Rome. This man was also a shameless adulterer, who, with his abandoned mistress, violated the confidence of his visitors, by opening their letters; and his total want of all principle, moral or religious, his impudent audacity, his filthy sensuality, his persecuting envy, his base adulation, his unwearied treachery, his tyranny, his cruelty, his profligacy, and his hypocrisy, will render him forever the *scorn*, and his unbounded powers will tell the wonder, of mankind.

On p. 25 Dr. Horne also writes of Voltaire that "he held that it is not agreeable to policy to regard gallantry (that is, unlawful intercourse with married women) as a vice in a

moral sense; and that, if men will call it a vice, it must be acknowledged that there are vices which are useful in certain ages and countries."

The following is written concerning Hume:

Mr. Hume (the morality of whose principles displayed in his *Private Correspondence* recently published) maintained that self-denial, self-mortification, and humility are not virtues, but are useless and mischievous; that they stupify the understanding, sour the temper, and harden the heart; that pride, self-valuation, ingenuity, eloquence, quickness of thought, easiness of expression, delicacy of taste, strength of body, and cleanliness are virtues; and consequently, that to want honesty, to want understanding, and to want strength of body are equally the subjects of moral disapprobation; that adultery must be practiced, if men would obtain all the advantages of life; that, if generally practiced, it would in time cease to be scandalous; and that if practiced secretly and frequently, it would by degrees come to be thought no crime at all.

Evolutionists deny the truth of the frequently-made quotation from Dr. Etheridge, paleontologist of the British Museum. The quotation has been given many times, but generally without giving the source. Perhaps the following from a lecture by H. L. Hastings, published in 1898, will throw some light upon it:

On the first day of August, 1885, Professor George E. Post, M.D., of the Syrian Mission, a gentleman of superior scientific attainments, visited the great British Museum; which, with its vast collection of specimens, would probably be the best place in the world to find "the missing links" and note "the origin of species," as written in the rocky records of the universe. There he found Mr. Etheridge, one of the foremost of British experts. After Mr. Etheridge had examined and named certain fossils which Dr. Post had brought, and showed him the wonders of the great collection, Dr. Post says, in a letter to a former colleague since printed in the *New York Evangelist*: "I asked him whether, after all, this was not the working out of mind and Providence. He turned to me with a clear, honest look into my eyes, and replied, 'In all this great Museum there is not a particle of evidence of transmutation of species.' (Italics in quotation.) Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. Men adopt a theory, and then strain their facts to support it. I read all their books, but they make no impression on my behalf on the stability of Species. Moreover, the talk of the great antiquity of man is of the same value. *There is no such thing as a fossil man.* Men are ready to regard you as a fool if you will not go with them in all their vagaries. But this Museum is full of proofs of the utter falsity of their views."

As this lecture must have been delivered previous to its publication, and the letter of Dr.

Post has been familiar to many who heard the lecture, the above may be of value to those who wish to trace the quotation to its source. No doubt there will still be those who deny the truth of the quotation, but many will be satisfied with the authority.


As it was in the beginning, so it is today. Many scientific men have no confidence in the theory. It is easy to read a few books, written

by men who have studied, imagined and theorized; but when we find the leading evolutionists, men who are the foremost in their experiments and investigations, denying that they are able to satisfy themselves with the proof of the theory, we are well content to rest our faith upon the declaration of God's Word, "In the beginning God created the heavens and the earth."

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Possible Causes of the Arrested Evolution of Reptiles

By the Reverend Z. T. Osborn, Hatcher, Kentucky



THE above caption is copied from page 231 of Dr. H. F. Osborn's volume on the *Origin and Evolution of Life*. Following this heading, two pages and a half are devoted to an effort to explain the "possible" causes of the arrested evolution of reptiles. In no volume on the theory of evolution have we come across a chapter more interesting or much more significant to one desirous of inquiring into the particulars of the theory. And, by the way, we have long since observed that it is the man who stops to ask particular questions about evolution who comes to doubt its having been established as a fact of science. It is not our nature, on the other hand, to be too exacting of our fellowman, not even our militant evolutionist friends. But since logic is defined as being the art of *exact* reasoning, we cannot refrain from acknowledging that at times we have caught ourselves involuntarily gaping at instances of the most glaring illogicalness on the part of some who assume the role of past-masters in the realm of logical deduction.

There can be no doubt that our zealous evolutionist brethren are capable of performing the most surprising saltatory exploits when such are necessary to elude the pointed finger of straight thinking. They have leaped from one "jumping-off place" to another, all down (or up) the line from the primordial cell to man. Yea, they had to make a saltus infinite in width and inconceivably beyond man's ability to bridge, before they were ready to start with the first germ of life. That bridge connecting the living with the not-living was crossed by

assumption only, and is still being so crossed. But on and on they came leaping with all the nimbleness of that exceeding saltatory little brood of creatures known to the biologists as the *syphonoptera*.

We shall pass over many of these leaps and pause with our reader at a confessedly difficult gap to cross, and as yet another one confessedly crossed by theoretical assumption only. Let us take Professor H. F. Osborn's frank confession at its face value, and then give him an opportunity to tell us just why he thinks the evolutionary process broke down in such inopportune fashion and at a time when, in so far as he can see, the weather was fair and the season favorable for further evolutionary advancement of the reptiles. After asserting that the reptiles carried on in true and faithful evolutionary style for a period of some 12,000,000 of years, the five surviving orders came to a halt and underwent only relatively minor changes for some 3,000,000 years, or since the beginning of what is generally known as Tertiary times. He goes on to say:

In other words, during this period of 3,000,000 years, the entire plant world, the invertebrate world, the fish, the amphibian, and the reptilian worlds, have all remained as relatively balanced, static, unchanged or persistent types, while the mammals, radiating 3,000,000 years ago from very small and inconspicuous forms, have undergone a phenomenal evolution, etc.

To a humble layman who watches the controversy from afar this concession would seem to be one of more than passing significance. Here is a frank acknowledgement, coming from the recognized spokesman of the theory

in America, that the whole evolutionary process ceased to operate some three millions of years ago. One exception only is made, that of the mammals. The "invertebrate world, the fish, the amphibian, and the reptilian worlds" assumed a static condition, and have so persisted for 3,000,000 years. Why this cessation? is certainly a question to concern the evolutionists. One who does not accept the theory as a whole may be excused from refusing to worry over this particular matter, as he would ask to be excused from joining in the hot pursuit of a bear in a woodland where he feels confident no bear has ever been. Moreover, it does look as if the evolutionist zealot would, in the face of this astounding breakdown, exercise himself more patiently toward the "enemies (?) of science," who, in the light of these facts, dare to question whether evolution was any more successful in pre-Tertiary times in these worlds than it has been since. Certainly the question is pertinent, and just as certainly unanswered.

Three millions of years even geologically considered is no short period of time, though we are well aware that evolutionists easily fall back on hundreds of millions of years whenever the theory seems to demand it. But in so doing they make their appeal to the credulous. A few moments of sober reflection over these staggering figures compel one to judge the bigger ninety per cent of such assertions to be fraught with great precariousness. This is saying the least that can be said in opposition to such free and unrestrained speculations, even if those who find fascination in such flights of fancy were in accord. Certainly the everyday evolutionist must, in the face of such bald and manifest conjecturing, take his evolution by faith.

But the uneducated evolutionist, who actually swallows the theory credulously, is often the very fellow who is the loudest in his proclamation of the stock phrase, "Evolution is an established fact of science." How many of our everyday evolutionists are aware that the high priest of the movement in America concedes that in all the spheres of life save that of the mammalian, evolution ceased to operate 3,000,000 years ago? Try out the question on the next twenty-five zealous Darwinians you chance to meet.

Incidentally, if the entire plant world ceased to evolve further 3,000,000 years ago, what becomes of Luther Burbank's loudly proclaimed "new creations"? No man since Darwin's *Origin of Species* has shown more zeal for the theory, nor labored harder to im-

press the world with the claim of having contributed definitely to its support, than that patient, toiling, congenial, but rather egotistical and ebullient plant wizard of California. Notwithstanding, by some strange law of the irony of fate, Burbank's abundant labors, by far surpassing those of his friend Hugo de Vries, failed to win for him the particular desideratum of his heart. Lamarck sustained his little day of fame on the phrase, "use and disuse"; Darwin coined a new one, "Natural Selection"; De Vries came on with his "Mutation Theory," while others have tried "Orthogenesis," "Hybridization," "Isolation," and similar terms. Burbank's "New Creations" announcement was as if it was born too late to attract attention. Too many strange creatures had preceded it and the world had become wary. What Burbank needed was a word or phrase that would have shrouded his new varieties in a misty veil; something that the disciples of evolution's market-place could have seized upon and found support as they let slip the older and erstwhile favored plausibilities.

But Burbank was too Darwinian for anything radically new. So Darwinian was he that he leaned backward, and propped himself on Lamarck's inheritance of acquired characters, a theory Darwin and ninety per cent of evolutionists reject. It bids fair, then, at present to predict that Burbank's labors are destined to forestall evolutionary argument as effectively at some points as did the Mendelian experiments at other points. Scanning the books on evolution as a whole, one is struck with the scant references to Burbank. Once in a while some evolutionist writer in the daily "Forum" column will inadvertently refer to Mendel's law and Burbank's experiments as supporting evolution. Such we may safely leave to the proper chastisement of their better trained colleagues. As for Mendel's law it positively militates against the theory in a manner that cannot be gainsaid. As for Burbank those who cannot or will not discern between new species and mere varieties will continue to find satisfaction in the Shasta daisy, the seedless plum, and the spineless cactus.

Coming directly to the reason for this cessation Professor Osborn tells us why only the reptilian world long ago quit evolving. He does not venture a guess as to why the other worlds came to a similar abrupt conclusion. As for the reptiles, first of all, he tells what their slowing down was *not* due to, and then offers his own solution. It was due neither to an arrested physico-chemical environment, nor

to individual habit and development, nor to life environment, nor to the failure of our old friend, Natural Selection, to continue its faithful assistance. No change came over the nervous system, brain activity, or circulatory system that could have thus affected the evolution of the reptiles. Nor can the matter be charged to environmental conditions, for they were both static enough to wield a continued influence and changeable enough to have favored any progressive movement once begun. Nor are time, climate, geographical distribution, nor any other external factor called in to give an account of its lack of interest or influence in promoting the good work. But something happened, and since that something can't be located by either the natural eye or the microscope, it must be located by the imagination. So Professor Osborn comes to the rescue here and "theoretically" blazes the way. His solution of the difficulty reads as follows:

Consequently the causes of the arrest of evolution among the Reptilia *appear* to lie in the internal heredity-chromatin, *i.e.*, to be due to a slowing down of the physico-chemical interactions, to a reduced activity of the chemical messengers which *theoretically* are among the causes of rapid evolution.

This, gentlemen, is the explanation in a nutshell. The last word has been spoken, the solution found. The big bridge is finished, the last spike driven, and the last rivet riveted. The reptiles ran well for a time, but there was a collapse. Their internal evolving machinery broke down. The one thing above all things essential to the support of the theory of evolution quit 3,000,000 years ago. We now know *theoretically* why it quit. We now know *theoretically* why the huntsmen failed to catch the bear, if a bear was ever in the woods where the huntsmen hunted. The only point remaining to be cleared up is whether there ever was a bear in the woods. We are now so far along as to feel sure that the most of the huntsmen with their dogs were on false trails. They were too trustfully relying on old and tried methods. The failure was not due to a slowing down of the dogs, nor to a loss of their former capacity to scent the trail, neither to a lack of zest for the chase; it was entirely due to the simple fact that the bear (if bear there ever was) quit leaving an odor in his tracks. At least, it "sorter 'pears that way."

Far be it from us to treat lightly what the mighty have essayed to treat with all seriousness. In fact, from the evolutionist's standpoint the problem is a serious one, and one they dare not entirely ignore; one they must deal with. These worlds of varied life-forms

once, according to the theory, were bee-hives of evolutionary activity. Now they are as dead as the proverbial doornail. And worse still, they died an inglorious death; as it were, out of harness. The one-hoss shay gave up the ghost in a moment's time. When it was ready to go, it all went at once. But these worlds just petered out internally. The heredity-chromatin, if heredity-chromatin there be, which theoretically is the cause and source of rapid evolution, if evolution there was, appears to have lost contact with the chemical messengers, and there was a collapse. And it presents a serious problem for the evolutionist. No wonder he is curious to find the solution. Until it is found the "enemies of science" will ask embarrassing questions. Why did these worlds quit evolving? Why did the fish world quit? Why did the amphibian world quit? Why did the invertebrate world quit? Why did the entire plant world quit? Why did the reptilian world quit? Admittedly they all quit. Why?

But these various forms of life still live and flourish otherwise. They are with us unto this good day. More luxuriant and varied is the plant world under domestication and scientific cultivation than ever before. Climate, environment, geographical distribution, painstaking pollination and hybridization, and Darwin's stay and staff, Natural Selection, are all ready to aid in restoring the lost power to evolve. But all in vain. So with the invertebrates, fishes, amphibians, and reptiles. They, too, are with us. And insofar as man can detect, they are at no disadvantage that did not beset their forbears of 3,000,000 years ago. Their blood is warm enough and not too warm; their brains are large enough and not too large; their nervous systems are unchanged, and their habits as regular and as varied as it is possible to conceive of the habits of such creatures living in any period of the earth's history. Yet they reproduce only after their respective kind. Maybe that from the beginning what we see now in this direction was the case.

That all these worlds, and the mammalian world as well, reproduce today after their kind, and only after their kind, is an undisputed fact of science. Insofar as we possess actual knowledge such has ever been the case. Then, what is so wrong with the man's science who holds that it is more reasonable to believe that all species in their tendency to vary have ever been circumscribed to about what we see marks the boundaries of their circumscriptions today? And what is wrong with his logic? One objection, and one only, can be honestly

offered: such an admission at once compels one to acknowledge the intervention and definite work of a Divine Creator. This, according to Professor H. F. Osborn, is the very thing evolutionists have been attempting to rid themselves of from the beginning. Let us quote his exact words:

In truth, from the period of the earliest stages of Greek thought, man has been *eager* to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature.—Preface to *The Origin and Evolution of Life*, page 9.

Whatever the early Greeks were "eager" to do, we are deeply impressed with the suggestion that many evolutionists of our own times are most anxious to abandon the idea of supernatural intervention either in the order of nature or in the sphere of religion. Professor

Osborn in thus speaking speaks volumes, though naively he does it. Nothing of greater import has been written by an evolutionist in the past fifty years. The "fatal bias" against the intervention of God in the affairs of the world or any part of the world, is everywhere apparent. When one is obsessed of this bias, the most absurd attempt to explain the difficulties of the theory, such as we now have before us, is accepted with straight-faced solemnity. Among men of this attitude the assumption is that God has done nothing definite at any time. Although the evidence is all but irresistibly to the contrary, they still refuse to entertain it. They set their mental machinery against God, and it has happened unto them as it happened unto the Pharisees (Matt. 13:14,15).

The Whole Work of the Holy Spirit

By Dean Charles Roads, D.D., Baltimore, Maryland



AMUEL TAYLOR COLERIDGE, than whom no thinker in English history was keener nor more profound, said: "If there is not the Trinity in God there surely ought to be. It is the only God whose love we can understand, a social God!" To the real thinker indeed, who is not an echo of other men's notions, the Trinity, Father, Son, and Holy Spirit, is an explanation of God, not in any sense an added mystery to Theism.

The Holy Spirit appears in the first chapter of Genesis and throughout the Old Testament. He moved men to write the Word of God and had it so written that it is forever unapproachable in authorship, and a miracle in unity. So His first service to mankind is the indescribable treasure of the Scriptures. No human author has yet written a book any one would bind up with the inspired sixty-six, nor even a chapter fit for it; nor a parable, a moral precept, a psalm, nor a character sketch like those in the Book.

The Holy Spirit promised to lead us into all the truth of the Word, to illuminate, enforce, inspire the readers of it. He makes passages or single verses of it to seem the direct voice of God to the soul.

Christ promised that He would send the Holy Spirit to convince or convict the sinful world—of three things which even a keen conscience in the unsaved man ignores. Of the sin of rejecting Christ the Holy Spirit alone

convicts. Millions in even Christian lands, under the shadow of great churches, pay no attention to Christ's supreme claims upon them, incontestable, stupendous, incomparable though they are to any man of thought enjoying Christian civilization. Men who are so conscientious they would shrink in horror from deliberate theft or slander or adultery, yet who commit this sin of unfulfilled obligation to Christ and of crucifying Him afresh without a tremor or even a thought. The greatest, most heinous, of all sins.

Of this sin of not believing in Jesus the Holy Spirit so terribly convicts that moral men, like Saul of Tarsus, call themselves "chief of sinners," and thus by the Spirit are led to repentance, faith, and personal salvation in Christ.

Next, the Holy Spirit convicts of the reality of Christian righteousness, the reality of the experience of salvation, which again, without the Spirit's influence, the unsaved world will not believe. That a saved Christian has anything the worldly man does not have the worldly never feels. Even in the presence of the most saintly and Christlike he explains their experience and spirit as hallucination, or fanaticism, or personal peculiarity, and never admits it is from Christ a new life.

But, again, the Holy Spirit convinces of this salvation as real and most desirable. Every man who has witnessed great spiritual movements has seen a multitude of men convicted by the Holy Spirit.

And, lastly, in convicting the world the Holy Spirit presents the reality of God as Judge, as now judging, and that man is responsible to God, directly, completely, inescapably responsible to Almighty God. By this work, threefold, in human hearts the Holy Spirit ever since Pentecost has led millions of them to Christ.

In personal salvation it is the Holy Spirit who regenerates the penitent soul. He is born of the Spirit. And the Holy Spirit bears witness that he has become a child of God. The salvation of sinful men, made possible by the atonement in Christ's blood, is effected in man by the Spirit of God. According to faith in Christ He sends the Holy Spirit to accomplish the work of salvation.

Following personal salvation is imparting power for service, entire sanctification, and ever deeper experience of the spiritual life, all by the Holy Spirit of God. Christ sent Him to abide with His disciples as guide, teacher, giver of power, and to shed forth the love like God's in the heart.

Then does the Holy Spirit develop the fruits of the Spirit in Christ's followers. Paul gives a wonderful list of these fruits in Galatians 5:22,23, as nine in number. First trio, love, joy, peace. Divine in measure and character. The Holy Spirit sheds forth love like God's, forgiving, loving enemies, enduring wrongs without resentment, patient, limitless in sacrifice for others. Nothing less than the love of Matthew 5, Romans 12, 1 Corinthians 13, far, far beyond all possibilities of mere human love. So also is the "joy," the joy of Christ which He promised to give His own, joy within, independent of outward conditions, yet heavenly, incomparable. And the "peace" that passeth all understanding, the unruffled peace of God, in the soul.

The second trio is more militant but victorious as "longsuffering, gentleness, goodness." The love that suffers long and remains kind, that has patience sublime, and unlimited endurance. "Impossible to man?" Sure, indeed. But it is not of man alone, nor by man, but by the Spirit of God given to saved man. Who will dare to say impossible, then? And many are the saints who exemplify it. And "gentleness" and "goodness" that shines and sweetens and is contagious everywhere.

Lastly, "faithfulness, meekness, self-control," are wonderful fruits of the indwelling Holy Ghost. Time and space fail to follow all the blessed ramifications and wonders and glory of these traits of spiritually maturing character.

Another work, or series of service, of the Holy Spirit to Christians Paul classifies as "Gifts of the Spirit." He names several of them which the early Christians unquestionably possessed and used, and which so far as the promises seem to mean are to be the privilege of the people of God for all time. Concerning the "Gift of Healing," this wonderful work of John Hickson and others has convinced the great Protestant Episcopal General Convention that it is for the church now; and after full investigation by a learned commission for three years on Divine Healing, meetings in all the churches for that purpose were authorized by the General Convention, and men to be so ordained were authorized for the Bishops. All other denominations surely ought also seriously to study this Gift of the Spirit and the healing mission of the church. Excluding all that are fanatical and fakes, there are a vast number of real and wonderful healings that should be fully known.

The Holy Spirit is the church's power. He inaugurated the church at Pentecost with mightiest power and in every age has renewed it. It is, indeed, a wide and varied work the Holy Spirit came to do for men after Christ ascended. So great that Christ said it was better for Him to withdraw His visible presence so that the Spirit might have full scope. If the church lacks in any phase all the service of the Holy Spirit, what can she do but tarry again in united prayer until He comes? So Charles G. Finney had whole churches tarry in all his unparalleled modern evangelism. His autobiography is like a second book of Acts of the Apostles in some wonders. And the lasting character of his revivals is their outstanding feature.

When the full philosophy of Christian Theism is written we believe that the Trinity will have another vindication. God the Father Transcendent, God the Holy Spirit Immanent, will give room for prayer and providence at the same time that it will explain the power that moves the universe, supplies all life and every natural force.

The Holy Spirit of God is in all the universe the inscrutable, immeasurable, but all-sufficient power for all we see. Christ is the full manifestation of God to man historically and forever in the experiences of the Christian life. What an all satisfying conception of God is the Father, the Son, and the Holy Spirit? And how great is the whole work of the Holy Spirit for God's people!

The Faith of Victory

By A. Zimmerman, S.T.D., Newton Falls, Ohio



WHAT is the conception of victory? Can there be a victory without a conflict of some sort of other? Can there be a triumph without a contest? In such a contest or conflict is it necessary to prove ourselves superior to some one else in a particular direction or in regard to a specific aim?

In religion is such a victory simply the clearing up of our horizon to obtain an unobstructed view, or does it imply a possible change in our attitude or a change in our goal? Is a victory in our interpretation of God's promises the identifying of God with our cause as we have set it before us or within us? Or should there be, rather, an identification of our cause with God's cause?

If the latter, is a victory in any struggle in which we are engaged necessarily the outcome, or may we suffer defeat even if we are positive that we are on God's side? In that case may we have erred in our judgment as to what God thinks about the matter or issue involved? Are all other experiences than those that bear with them an unquestionable victory to be interpreted as defeats?

What is faith? Does faith change the character of our attitude and relations? Is faith only found in hill-top experiences, or is it to be found as well in the difficulties encountered in the valley and in the reverses experienced in our attempt to solve the problems of daily life? Is faith more or less than a full alignment with God as we understand Him? Is this faith always strengthened by a clear-cut victory? Is the functioning of faith intermittent or is it continuous? Can another man's conception of God be the basis or standard of your faith?

How do the poets of the Hebrew Psalter interpret their experiences? Are their desires and their longings welling up out of their inmost beings because of the fact that they think God withdrew His presence from them and He needs to be brought back into a friendly relation to them? Or do they realize that they have erred and have withdrawn from God and need to be brought back into a different mood or into an intimate relation to God whom they know to be willing to receive them heartily? When this haze is dispelled and they gain a clear vision of God's reality a new light has dawned into their soul, they sing exultantly. But has God come to

their help to satisfy their desires, or, perchance, their whims? Are they being taught that their achievements and their victories lie rather in the experience that they cross the borderline of repining into the land of submission to the ideas, the conceptions and the ways of God?

Read Psalm 30. "I will extol Thee, O Lord; for thou hast raised me up, and hast not made my foes to rejoice over me." God is here pictured as coming to the poet and taking him by the hand and lift him up onto his feet, for he was cast down, smitten and felt to be in subjection to enemies. But these enemies are also thought of as God's enemies. When God places him on his feet he is not only ready again to challenge his enemies, but is ready to "extol" his God. God has become his redeemer. God has helped him obtain a victory. He was a partner in the psalmist's struggle. And in so far he looks upon God as having embraced his cause and championed it. This touches the chord of praise. And this praise that rises up from the heart of the poet is the expression of a new lease on life. The whole world looks different to him since God has so clearly shown Himself to be his friend in time of need.

These experiences led the poet also to see more clearly than ever before that what he had looked on as the anger of his God was but a temporary experience and over against that he set the idea, "His favor is for a life-time." This exultant realization of his life adds both value to his own character and creates a new panorama before his eyes, because the value of life is enhanced when he sees that the favor of Jehovah is not a temporary experience, but a life investment; or rather it is a life insurance, paying high dividends.

When the poet was inclined to be overproud in his achievements and overconfident in what he called "faith," and when he said: "I shall never be moved," there came a turn in his path and a corresponding turn in his experiences. He could not see God. A cloud covered "His presence." The poet was troubled. Not seeing God, he saw enemies. Like Peter, centuries later, he found himself swamped and was compelled to weep because he had overestimated his confidence. Facing the "pit," facing the "dust," there was nothing to comfort his troubled soul.

When he "came unto himself" he forsook his

former boastfulness and self-confidence. His meditation took on a different trend, a different theme. Now, he tells us, "I cried unto Thee, O Lord; and unto the Lord I made supplication." The cloud passes away and the morning dawns; but not as a matter of course, "Thou hast turned *for me* my mourning into dancing." He took off his sackcloth for God "loosed" it and Girded him with gladness instead.

Thus we see that with this poet God was a grand reality to him. He regarded Jehovah as one who could enter into his own experience. His life was broadened and his experiences widened and he could incorporate God in his being. He not only reasoned that God must be there, but he felt that He was there. His was not only a religion of the head but also a religion of the feelings. He could "feel" God in his life. Hence the banks of his stream could not hold the current of his praise. The banks were flooded. He girded himself with gladness and shouted forth God's praise.

Read Psalm 11 and 55. "The wicked are active. They bend the bow. "They shoot in the darkness at the upright in heart and they cast iniquity upon me and in anger they persecute me." But the poet has learned to know that the Lord is righteous and that He will guide and uphold those who put their trust in Him. He realizes "If the foundations be destroyed, what can the righteous do?" Safety, triumph; victory lay along the path of God's leading and not along the path of man's waywardness, desires or caprices." The Lord is righteous, He loveth righteousness; His countenance doth behold the upright."

This is the adherence of the soul to an eternal principle, the trust in an everlasting and an ever living God. It is the casting of thy "burden on the Lord" and the corresponding experience "and He shall sustain thee."

The experiences of the author of the 55th Psalm led him to a realization of the burdens and the weariness of life. "Fearfulness and trembling had come upon him. "Horror" had "overwhelmed" him. He longed for wings like a dove. He longed to fly away somewhere to be at rest. He was willing, or rather, anxious to "wander far off." O that he might "lodge in the wilderness." Friends had forsaken him.

But no matter what his own desires may be or what the wicked may plan and plot to do, "I will call upon God; and Jehovah will save me." He sees only victory in so far as it is the outcome of a struggle of the soul in which God is the dominant factor. And he is willing to meet the issue on that basis. "Jehovah will

save me." No matter how others may live, no matter how much haughtiness they may manifest or how much pleasure they may derive from the adverse experiences of others, for my part: "I will trust in Thee."

In Psalm 31 the poet gives us the result of his experience along two diverse lines. He had become a reproach, his friends saw him and left him in his misery. He was like a broken vessel and felt the sting of uselessness. These experiences tossed him about on the crest of the waves of life.

To what depth might they not lead him? Where was he to find an anchor that would prove an eternal refuge and an abiding stay? Would his life mean nothing but loss, defeat, and the consciousness of drifting, who knows where? From this outlook life seemed to be a failure. Like Jonah he prays to God from the depth of his adversity. He cries: "Pluck me out of the net that they have privily laid for me."

In spite of these adverse experiences he has not forgotten nor forsaken the One who has shown him so much kindness. As a result of his experiences of the past he declares, "Thou art my rock and my fortress." To whom he cries, "Make Thy face to shine upon Thy servant." He closes his poem by admonishing others to "be strong and let your heart take courage, all ye that hope in Jehovah."

Talk about victory. There is no victory that surpasses in meaning and cultural value those victories which souls have won in the battle for the right and who have not permitted themselves to drift away from God. Poets of all ages have given us wonderful visions of life about to die out but revived and shone so much the brighter because they have come, in a new sense, in contact with the living God. He has entered into their experiences and they are pointing to the nobler view of life.

These great poets of the Hebrew race could speak out of such a diversity of experiences and these experiences cover a wide range of time, but they agree in this one thing, that there can be no victory of lasting value without taking a manly stand again evil, against sin, and being eternally vigilant for the truth for God. To stand for the truth as they saw it, for God, as their experiences revealed Him to them, was the essence of victory. They believe in God. They believed with their whole soul that God was the champion of the Hebrew people. They believed that this God was a living God who was constantly making Himself both known and felt. He spoke to them. He walked with them. He lived among them. With such a

conception of God the Hebrew poets could only speak as they spoke.

Since their experiences revealed a real and a living God to them, they could not conceive a God who was created for an imaginary occasion and for an imaginary religion. For this reason one of their number could sing, "The

Lord is my shepherd." Who does not long for that restful, refreshing, trustful faith in the abiding God of love? It is the triumphant victory over doubt and despair. It is only attained by a balanced sanity of temperament, reason, and faith.

The Resurrection Number

By A. E. Wendt, D.D., Springfield, Missouri



BIBLE numbers as well as Bible words are inspired. Word inspiration is the very essence of the Book. "Words" are the essential nature of divine inspiration. To Moses God said, "I will be with thy mouth." And to Ezekiel the instruction was, "Thou shalt speak my words," while the specific charge to Jeremiah was, "Speak all my words. Diminish not one." If God was so precise with words why should He not be just as exact with numbers? Our conviction is that the numbers that occur and recur in the Scriptures do not appear just by chance. They are there with a meaning and for a purpose. God prefixed them and inspired them. In this outline study we shall give attention to the number of the Resurrection, but first may we observe:

I. *The Types of the Resurrection.*

1. Adam and Eve. The event of Adam being awakened from sleep after the creation of Eve, is a type of the resurrection.

2. The Ark and the Flood. The Ark passing through the flood is a picture of the soul passing through the waters of death and resting on the Mountain of Resurrection.

3. Isaac and His Altar. Isaac, who was spared under the order and event of death, foreshadows not only the death and resurrection of Christ, but also the death and resurrection of the believer. We are also justified in believing that he pictures the National and Spiritual Resurrection of Israel (Ezekiel 37).

4. Jonah in the Fish. Jonah, too, typifies the resurrection of Christ, the resurrection of the believer, and also the resurrection of Israel.

Those who say, "There is no resurrection," cannot read pictures. Besides, it seems doubtful if they have ever carefully read the Scriptures. Throughout the times past, God has taught that He would raise the dead. The Psalmist was assured of this fact for he boldly declared, "God will redeem my soul from the power of the grave: for He shall preserve me."

Hosea, too, believed God when He said, "I will ransom them from the power of the grave: I will redeem them from death. O grave, I will be thy destruction." Isaiah also was confident that God would "swallow up death in victory"; he said, "The Lord God will wipe away tears from off all faces." These testimonies of the prophets agree with the assertion of David, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

II. *The Number of the Resurrection.*

Numbers in the Scriptures are as the stars of first magnitude in the canopy of Revelation. They are supernatural in origin, irresistible in meaning, uncontrollable and unexplainable by natural man. The numbers "Three," "Seven" and "Twelve" are perhaps the more common.

"Three" is associated with the trinity, and the trinities are prominent in the Scriptures. Christ, as an example, is prophet, priest and king. The Gospel consists of, or is defined as, the death, the burial and the resurrection of Christ (1 Cor. 15). The three great abiding objectives in our religion are, "Faith, Hope and Love." The Three parts to the Temple, the outer court, the holy place and the holy of holies, correspond with the tri-part nature of man, body, soul and spirit.

"Seven" is God's number, and occurs frequently. A glance at the Concordance will reveal a mass of Scriptures under "Seven," sevenfold, seven men, seven sons, seven spirits, seven times, seven years, seventh month, seventh year and seventy.

"Twelve" stands for Government. As examples we may cite the twelve tribes of Israel, the twelve apostles, the twenty-four elders, the 3300 overseers in Solomon's Temple building, the priests who served in courses in numbers which were the multiple of twelve, and the 144,000, which number is also the multiple of twelve.

"Ten" stands for spiritual perfection. Sol-

Common offered 1000 burnt offerings (10x10x10) before he undertook to build the temple. The Ten Commandments, had they been kept, would have brought perfect order in man's life. The disregard and disrespect of same has brought lawlessness and confusion. The ten plagues in Egypt represent perfect judgment. There were ten boards in the Tabernacle ten cubits high which typify the believer's perfect position and relation in Christ. Ten days of waiting before Pentecost brought a revival which has yet not been surpassed in the earth. This was the outcome of perfect obedience to the perfect order, "Tarry ye in Jerusalem until ye are endued with power."

"Eight" is the resurrection number. There were eight writers in the New Testament, the resurrection book. These are, Matthew, Mark, Luke, John, James, Jude, Peter and Paul. Eight souls were saved by water (1 P. 3:20). Noah is pointed out as the eighth person, a preacher of righteousness (1 P. 2:5). In Genesis the fifth chapter, the phrase, "and he died," occurs eight times. In Genesis twenty-four the name of Isaac is recorded eight times. He is a type of our resurrection Lord. In the first chapter of the book of Revelation we have an eight-fold vision of our invisible and ascended Lord. The number eight therefore is unquestionably connected with the resurrection.

III. *The Power of the Resurrection.*

Resurrection power belongs to Christ. "I lay down my life, that I might take it again," He declared. "I have power to lay it down, and I have power to take it again," He continued. It may be of interest, however, to observe here that He did not claim, "All power is given unto me in heaven and in earth" until after His resurrection. We may assert, therefore, that Christ has now,

(1) All power in Redemption. On earth He conquered death and in heaven He has become the recognized exponent and author of salvation.

Low in the grave He lay—Jesus my Saviour!
Waiting the coming day—Jesus my Lord!
Up from the grave He arose, with a mighty triumph o'er His foes;
He arose a victor from the dark domain, And He lives forever with His saints to reign.
He arose! He arose! Hallelujah! Christ arose!

The creatures in heaven do not look upon Him as a man, a teacher or a reformer, but as

a Lamb, the chief creature in Redemption. In the book of Revelation, the book of redemption and final consummation of things, He is seen as a Lamb, standing, and with the mark of death upon Him. In this book He is named the Lamb twenty-five times. Five stands for God's wonderful Grace and Power, while ten represents perfect order.

(2) Christ Has All Power in Intercession. The power of intercession is a spiritual power, a heavenly power and a resurrection power. Christ was ordained to this office following His resurrection, and He is now the High Priest in heaven. "For He ever liveth to make intercession for the saints." In the high priestly book, the book of Hebrews, Christ is mentioned as High Priest seven times. "Seven," we have learned, is God's number. It stands for spiritual power, spiritual perfection and priestly power.

(3) Christ Has All Power in Rulership. In the book of Hebrews the title of "Lord" appears fifteen times. This speaks of wonderful grace and power. When He comes to rule the earth, He will come with Resurrection robes, and with great power and great glory. With white-robed armies following Him He will strike the earth as lightning. He will come with open demonstration, for "every eye shall see Him." Then the invisible Christ will once more become visible in His illustrious Kingdom of Righteousness, perfect order, wonderful grace and power. He comes to bind Satan, to bruise him under His heel, and cast him into the pit. With a single word in the presence of His visible armies of heaven He will put down wickedness and conquer the earth. The prophets have foretold this. Isaiah said, "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (11:4).

* * *

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know—it is a part of action, not of whining; it is a part of love, not of cynicism; it is for us to express love in terms of human helpfulness.—
David Starr Jordan, D.D.

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Should We Abandon the Theistic View? Why?

By George Boddie, S.T.D., Marcus Hook, Pennsylvania



OUR preceding articles have shown the theistic view of creation, man and human progress is a perfectly rational one, and, therefore, worthy of acceptance on the part of those who seek to understand themselves and the great universe around them. That it is not the only theory advanced has been shown as we have proceeded. The names of great scientists and thinkers are associated with Materialism, Pantheism, etc., and very many are influenced by their authority. However, many considerations should lead us to pause ere we forsake this strong foundation even under the influence of great philosophers.

1. The rejection of the theistic view has many evil consequences.

(a) It ends in agnosticism and humanitarianism. What other theory can take the place of Theism? Deism is too uncertain. It puts God too far off in the eternal past and reduces man's sense of responsibility to Him. Nor is Pantheism a worthy substitute. Is it more reasonable to believe in "the one and all" of the pantheist than to believe in a living personal God who created and sustains the universe? What is there in Pantheism to support the facts and experiences of the spiritual life? As a Philosophy it may commend itself to some; but as a practical theory it must forever fail. The choice lies between Theism and Agnosticism. There is no alternative; hence we find it true of those who do not retain God in their knowledge that they find no logical halting place short of Agnosticism. As a result man himself becomes a supreme object of worship. Man is the crown of creation and the master of nature. He is the being in whom God has attained to consciousness. Hence the religion of humanity is what many are looking forward to in the not distant future. That this is true may be seen from the following horrible blasphemy, written by Swinburne, in his *Hymn of Man*:

Kingdom and will hath he none in him left him, nor
warmth in his breath;
Till his corpse be cast out of the sun will ye know not
the truth of his death?
Surely, ye say, he is strong, though the times be against
him and men;
Yet a little, ye say, and how long, till he come to show
judgment again?
Shall God then die as the beasts die? Who is it hath
broken his rod?

O God, Lord God of thy priests, rise up now and show
thyself God.
They cry out, thine elect, thine aspirants to heaven-
ward, whose faith is as flame;
O thou the great God of our tyrants, they call thee
their God, by thy name.
By thy name that in hell-fire was written, and burned
at the point of the sword,
Thou art smitten, thou God, thou art smitten; thy
death is upon thee, O Lord,
And the love-song of earth as thou diest resounds
through the wind of her wings—
Glory to man in the highest! for Man is the master of
things.

Men are being educated to reject with scorn the truth that "God was manifest in the flesh," and the next logical step seems to be the worship of man himself as God.

(b) It results in Pessimism. No intelligent mind can be long content with Agnosticism. As an acknowledgement of ignorance it can never satisfy the heart; for it lives only in the present and has no hope for the future. Prof. Seeley, at the close of his work on *Natural Religion* (pp. 261-262), thus sums up:

When the supernatural does not come in to overwhelm the natural, and turn its life upside down, when it is admitted that religion deals in the first instance with the known and natural, then we may well begin to doubt whether the known and natural can suffice for human life. No sooner do we try to think so than Pessimism raises its head. The more our thoughts widen and deepen, as the universe grows upon us and we become accustomed to boundless space and time, the more petrifying is the contrast of our own insignificance, the more contemptible becomes the pettiness, shortness and fragility of the individual life. A moral paralysis creeps over us. For awhile we comfort ourselves with the notion of self-sacrifice. We say, What matter if I pass, let me think of others! But the other has become contemptible no less than the self; all human griefs alike seem little worth assuaging, human happiness too paltry at the best to be worth increasing. . . . The affections die away in a world where everything great and enduring is cold: They die of their own conscious feebleness and bootlessness.

(c) It, therefore, deprives man of an essential factor of happiness. This may be seen in the influence of those religions which are founded upon humanitarianism and Pantheism. As a religion, Confucianism is a failure, whatever it may be as a political and educational system; and this is owing to the fact that it has based religion in man and ignored God. It makes no provision for the permanent elements in religion—dependence upon God and fellowship with Him, and so leaves unsatisfied one of the crying needs of human nature. Hence it has been supplemented by Taoism and Bud-

dhism, and the people seek through those religions that intercourse with the spiritual world which Confucianism denies them. The pantheistic system of Hinduism has been no more successful in this direction than Confucianism. According to Hinduism nothing exists absolutely except Brahma; "everything, from the lowest estate of straw to the highest estate of a God, is Brahma," and the human soul is an emanation from the same. It takes no account of the personality of God, and equally ignores the personality of man. Thus life is represented in Hindu thought as an illusion whose chief end is the annihilation of will and personality. Individual existence is a burden and the one great object of desire and effort is to be rid of it and to return once more to the infinite. No true happiness is consistent with these ideas. This can come only from the knowledge of God and a life of fellowship with Him. Apart from God it is impossible.

The late Prof. Clifford is quoted as saying (Quoted in Harris' *Self-Revelation of God*, p. 404):

It cannot be doubted that the theistic belief is a comfort to those who hold it, and that the loss of it is a very painful loss. It cannot be doubted, at least by many of us in this generation, who either profess it now, or have received it in our childhood, and have parted with it since with such searching trouble as only cradle-faiths can cause. We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead.

Physicus (G. J. Romanes), in *A Candid Examination of Theism*, a work written before his return to the Christian faith, concludes with the following testimony:

Forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the "new faith" is a desirable substitute for the waning splendor of "the old," I am not ashamed to confess that with this virtual negation of God the universe to me has lost the soul of loveliness; and although from henceforth the precept to "work while it is day" will doubtless but gain an intensified force from the terribly intensified meanings of the words that "the night cometh when no man can work," yet when at times I think, as at times I must, of the appalling contrast between the halloved glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pangs of which my nature is susceptible.

Romanes speaks feelingly of "those sacred associations which were the sweetest that life has given," and laments that philosophy has become to him a meditation, not merely of death, but of annihilation. His return to Christianity, after many years of agnostic darkness, is one of the greatest arguments that could be given in favor of Theism.

2. Theism accounts for many great facts which must remain unexplained apart from this view.

(a) There is no adequate ground for morality but that which we find in God. This is not a mere matter of opinion; it is demonstrated by living facts. The pantheistic religions of India present no incentive to virtue; for it is practically declared that virtue and vice are alike indifferent for salvation. In India the world may see the practical working of Pantheism, which as a religious belief has been in unrestricted operation for thousands of years. This is also the tendency of modern agnosticism. We do not say that agnostics deny the need of morality, for some of them are loudest in their praise of the moral ideal; but its logical outcome is the destruction of all authority, and of the incentive which moves men to struggle for the highest things. In the language of Dr. Flint, "Bring men to think that there is no objective truth outside of the region of morals, and, as a rule, what they will conclude is not that there is such truth there, but that there is such truth nowhere. . . . A soul from which all moral faith has gone, is, indeed, a soul that has lost all true good, and is itself a lost soul."

If materialistic evolution, with the agnosticism which accompanies it, comes to be generally accepted, it will certainly undermine morality. Not that its full effect would be seen at once, for man cannot fail to be influenced by the moral and religious education of the present; but it will be inevitable in the future. It is already a serious question how far the acceptance of this materialistic philosophy is responsible for the decay of virtue. It is openly affirmed that the ten commandments are of no more value than an ancient essay, that the moral laws protecting property are not moral, but merely class laws protected and enforced by superior power, and that the standard of morality is the sentiment of the age in which one lives. Eliminate God from our philosophy, and the legitimate outcome will be the destruction of the moral standard and the denial of any distinction between right and wrong.

(b) To eliminate the religion of pure Theism is to deprive the race of one of the greatest factors in its progress. By whatever system we may seek to account for human progress, we cannot possibly omit the religious element; and, if we must distinguish between the various religious systems, the palm must be given to those whose basis is pure Theism.

Confucianism, which ignores God, has made no advancement for centuries. Its wisdom is the wisdom of the past, and thus it has made progress impossible. Hindu Pantheism cuts the nerve of all exertion and its followers are enslaved by caste. The greatest progress has been made by those who believe in a God who holds before them the standard of ethical perfection and who issues to all the command, Go Forward! A comparison of the Christian nations with those referred to above will in itself be a sufficient proof of our position. The two quotations following will serve to contrast the influence of two of the leading religious systems of the world:

Buddhism has succeeded in taming barbarians, and still shows itself admirably calculated to assist in maintaining order and discipline; but has it ever supported a people in its endeavors after progress, in its recuperative efforts when smitten by disaster, in its struggle against despotism? No such instances are known, and indeed we have no right to expect them. Buddhism does not measure itself against this or that abuse, does not further the development or reformation of society, either directly or indirectly, for the simple reason that it turns away from the world on principle. It must and does result in absolute quietism—nay, even indifferentism (Kuenen, *National and Universal Religions*, New York edition, 1882, pp. 299-300).

The idea of the perfectibility of mankind, and of the gradual and steady improvement of the race in the course of time, which has been so largely used by those who reject Christianity, and which enables them to make light of the supernatural grounds of hope that Christians cherish, was entirely strange to pre-Christian ages; and though it may be due in part to the progress of science, yet is much more to be ascribed to the promises and truths of Revelation. At least it may be said with truth that Christianity, and more particularly the Christian idea of the Kingdom of God, furnishes the only solid ground for such hopes of mankind. . . . It may be doubted whether, apart from a belief in God as the Creator of the universe, and at the same time the God of grace and salvation, there is any solid ground for such a hopeful view of the world's history. The rise and prevalence of pessimistic views in modern times serves to show this; and some of those who are most sanguine about the prospects of mankind, apart from Revelation and Christianity, acknowledge frankly that there can be no certainty of this on a merely natural basis, and that possibly after all we may fall back into Pessimism (Candlish, *The Kingdom of God*, pp. 38-42).

Christianity is the religion of humanity, not of a chosen people or a caste, and as such teaches us to view humanity as a whole. It has formed and instructed a general Christian consciousness and constitutes a spiritual bond of communion between the most widely separated states: therefore to all thoughtful observers it has constituted one of the chief factors in the development of mankind.

So far we have endeavored to show that belief in the existence of God is reasonable, and that to us it is the only rational explanation of

creation, man, and human progress. But it is not through reason that the best and truest knowledge of God is obtained. Happy the man who can look through nature up to nature's God; but happier far is he who realizes with the apostle that "in Him we live and move and have our being." Everywhere we can see God if we lift our eyes and behold.

But we can really know Him only in that communion which comes through His Son Jesus Christ. He brings us not merely the knowledge that God is Spirit, but reveals to us the fact that God is love, that He is our Father, that we are His children and the objects of His infinite care. Beholding Him in the light of this revelation, we are no longer burdened with sin, neither do we feel weak in our helplessness; for God becomes not only the great original of all things, He ceases to be the God who is afar off, and becomes our constant companion and guide. In Him there is perfect satisfaction. To know Him is to love Him; for when we enter into the love of God it enters into us, and our peace flows like a river, our joy becomes like Jordan at harvest time, when it overflows its bank. "The Lord is my portion, saith my soul, therefore will I hope in Him; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord."

Religious Conditions in Ecuador

By W. E. Reed, D.D., Guayaquil, Ecuador

We gladly print the communication below and thank our friend, Dr. Reed, Superintendent of Ecuador Mission, for the correction.



NOTICE on page 16 of the January number of THE BIBLE CHAMPION a note referring to a newspaper item which circulated in the United States which gives a false impression in regard to religious conditions in this country. The note says: "A decree of the Government forbids the entry into Ecuador of all foreign churchmen, no matter what may be their faith. A religious law forbids the immigration of foreign clergymen, but they may be admitted by special permit, to remain not longer than forty days."

The law referred to has been on the statute books of Ecuador for more than twenty years and it has reference to religious orders, which

is interpreted to mean people who have taken monastic vows or wear a religious garb. This has been recently strengthened to avoid the entrance of such people. It has never been interpreted to refer to people who come to Ecuador for the propagation of religious ideas. Our missionaries come and go without any interference. We always receive the most courteous treatment from Government officials and enjoy the fullest liberty for the propagation of the Gospel in Ecuador.

Lest there might have been some recent interpretation which has not come to my attention, I have consulted a lawyer who was for a time the head of the President's Cabinet and also the Governor of this province. I have been assured by him that my understanding of the question is correct.

The propagation of the Gospel is gaining attention in all parts of the country. We have outgrown the rented meeting halls which we have been occupying up to the present time and are constructing a large church building in Guayaquil which will seat six or seven hundred people. We find it easy to secure paid space in the principal papers of the country for the articles we wish to get before the public. From six to ten thousand tracts are distributed every Sunday when we are able to pay for their publication. They are eagerly received and it is very rare to see one of them thrown away.

I trust that the false impression in regard to the spirit of the Government of Ecuador will be corrected in your columns.

The Miracles of Evolution

By W. Maslin Frysinger, D.D., Healdsburg, California



ALTHOUGH an unproved theory, educational institutions in general, the press with few exceptions, and the pulpit to some extent, are presenting it as a challenge to the faith of this generation. The defenders of Scriptural faith are therefore compelled to meet this challenge.

It would require volumes to expose the contradictions which the evolutionary theory involves. We call attention to but one of these. The claim is made that, being a natural explanation of the existence and order of the universe, it is more plausible than to attribute it to a supernatural origin. Haeckel's definition is generally accepted by evolutionists: "Evolution is the non-miraculous origin and progress of the universe."

Let us test this claim by the same standard by which evolutionary skeptics test the miracles of Scripture. From "In the beginning" of Genesis to the "Amen" of Revelation, the Bible is a record of miraculous events. There are two main objections urged against it on this account.

One is, that miracles are contrary to human experience. The entire account, it is said, is mythical. Under certain psychological conditions people were persuaded that they beheld supernatural appearances or events, just as people are made to believe in the supernatural now. "The miracles are incredible," says Mr. Fosdick. Well, if miracles are incredible because contrary to human experience, how about the

miracles of evolution? Not one human being, living or dead, can be called as a witness of any of its miraculous processes.

Evolution is far more a thing of the past than is the Scripture record. The most skillful manipulators of chemical substances, of plant life, of animal breeding, have experimented in vain to produce like effects to those which they say were primarily caused by evolution. No geological or other researches have attested what is claimed for the theory. Darwin himself said, "Not one change of species into another is on record." Professor More, of the University of Cincinnati, says: "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when we encounter the great mysteries of religion."

The miracles of Scripture are attested by human witnesses, whose testimony, as Professor Wilson, of Princeton, shows, is rendered credible by all rules of evidence, so that, when skeptics allege that miracles are contrary to human experience, they are really begging the question. But evolution is put so far into the past that it is *absolutely* contrary to human experience. The argument on this ground, therefore, instead of affecting the Scripture record, as used by evolutionary skeptics themselves, tends rather to nullify their own theory.

Another objection to Scripture miracles, and the one most strongly urged by skeptical evolutionists, is that they are contrary to natural

law. The miracles said to have been performed by Moses, by Elijah and other prophets, and by Jesus and His apostles, are all incredible because the laws of nature are unalterable and cannot be violated. "A true natural law is a universal rule, and, as such, admits of no exception," says Huxley. "The eternal laws of nature" is what Prof. Conklin calls them. If the laws of nature are eternal and admit of no exception, then the process of evolution must have conformed to these laws or the theory is unbelievable. So far from doing so, its violations of natural law are self-evident.

What science has demonstrated as to the order of nature is regarded as natural law. That only living organisms can produce living organisms is one of these demonstrations. Huxley states it thus in his *Science Primer*: "Living bodies differ from mineral bodies in their essential composition, in the manner of their growth, and in the fact that they are reproduced by germs. . . . Mineral bodies present no such development and give off no seeds or germs. They do not reproduce their kind." That "only life can produce life" has passed into a maxim in the world of science. It is one of its established laws.

Alfred Russell Wallace, second only to Darwin as an authority on evolution, says: "No verbal explanation, or attempt at explanation, such as the statement that life is the result of the molecular forces of the protoplasm, or that the whole existing organic universe, from amoeba up to man, was latent in the fire-mist from which the solar system was developed, can afford any mental satisfaction, or help in any way to a solution of the mystery."

Yet, according to the theory of evolution, living organisms were developed from dead matter. Huxley, and indeed all evolutionists, admit that there is no proof whatever that this has ever taken place, but, as he says, we must believe it as "an act of philosophic faith"! Thus evolutionists contradict themselves as to miracles being contrary to natural law.

That self-consciousness belongs to human beings only, among the denizens of earth, has been demonstrated to be a law of nature. All animals contemporary with prehistoric man remain what they were originally. They have been subjects of scientific study from the beginning of human research, and the result is that they are classed as irrational and void of self-consciousness. Darwin said, "It may be freely admitted that no animal is self-conscious, if by this term it is implied that he reflects on such points as whence he comes, or whither he will go, or what is life and death,

and so forth." Huxley said of man that he is "the only consciously intelligent denizen of this world." John Burroughs, although an evolutionist, after a lifetime spent as a naturalist in the study of animals, said: "They have no power of comparing one thing with another. Living entirely in and through their senses, they are strangers to all that inner world of reflection, comparison, and reason which to the human mind is always open."

No higher authority can be quoted. No fact in nature has been more firmly established than that man is the only being on earth who possesses self-consciousness. Can we conceive of anything more miraculous than that this self-consciousness was developed from unconsciousness? Yet that is what evolution teaches. The theory cannot be elevated into a science without brushing aside established truths which science has demonstrated.

Prof. Le Conte, chief among so-called Christian-Evolutionists, said: "I am quite sure that, if any animal, say a dog or a monkey, could be educated up to the point of self-consciousness (which, however, I am sure is impossible), that moment *he* (no longer *it*) would *become* a moral responsible being." Still, what he was "sure is impossible" he believed evolution had brought about!

There is an adequate reason, "In the beginning God," and a moral reason, that they attest the Scriptures as being the Word of God, for believing the miracles of the Bible; but there is no rational ground whatever for believing the miracles of evolution.

Primeval Monotheism



AN INTERESTING article by Bishop H. M. DuBose of the Methodist Church, discusses the uncovering of the temple of "El-Berith," *i.e.*, the Covenant God, at Ancient Shechem. It dates from a period long prior to the time of Abraham. Indeed, Dr. Sellin of Berlin inclines to the view that it is a relic of antediluvian times.

It is an evidence that primitive worship was monotheistic and free from the idolatries of later times. It is a welcome confirmation of the accounts of Genesis which present primitive man as possessed of true, if as yet undeveloped, ideas of God. It explains the appearance of such worshippers of Jehovah as Melchizedek. It strongly supports the view that the original religion of mankind was monotheistic; that monotheism is not an evolution out of polytheism, but rather that polytheism

is a devolution from early monotheism. "El" worship, *i.e.*, the worship of God as one, was the original cult of ancient Semitic people, as these excavations at Shechem reveal. There is, too, in these excavations, an uncovering of various strata, which show a gradual corruption of the more ancient and purer worship.

There is abroad an exploiting of ethnic religions, as stages in the evolution and the upward struggle of mankind toward a pure faith. It has in view, of course, the making of the Bible a record of man's discovery of God, in the place of what it claims to be, namely God's discovery of Himself to man.

The best commentary on all this is Romans 1:18-21. For all phases and forms of man-made religions are degradations from the original deposit of what man needed to know of God. And Abraham was called and his seed chosen and disciplined for the purpose of safeguarding this original revelation until the day of God's redemption should arrive.

Bishop DuBose declares that such archaeological discoveries require the consignment to the scrap heap of several favorite contentions of the radical school critics. The time is come definitely to abandon:

1. The Bedouin or Arabian origin of the Hebrews.

2. The development of the religion of Israel from animism and nature cults.

3. The Babylonian source of the Old Testament stories of Creation.

4. The late dating of the Pentateuch with its consequent rejection of the Mosaic authorship thereof.

And he contends that the reasons for this demand depend upon two critically reliable sources of proof, to wit: The records of the Old Testament, and the archaeological situation developed by excavations like those at Shechem.—*Southern Churchman*.

Twelve Counts Against the Theory

By Professor A. Fleischmann, M.D., Erlangen, Germany

(Translated by Professor H. O. Schneider, Ph.D., Springfield, Ohio)

(The following letter from Dr. Fleischmann, Professor of Medicine in Erlangen University, was written to a friend of the BIBLE CHAMPION in reply to one from himself. Our friend has offered it to this journal for publication, and it is gladly accepted. While this learned scientist could not expand his statements into arguments, his matured opinion and clear-cut testimony carry much moral weight in the vital controversy now on hand. As literature for reference we cite the following: A. Fleischmann, *Descendenztheorie und Darwinische Theorie*; Fleischmann und Gruetzmacher, *Entwicklungsgedanke*.—Editor.)



SHALL be glad to answer your question. As I am able only to read but not to write the English language, I will reply in German, and hope you will find a translator. For thirty years I have contended against the theory of evolution as the greatest error of the nineteenth century. Professor H. Driesch, of Leipzig, is another strong opponent. But it is difficult to state my reasons in a brief way for a layman.

1. Since 1850 so many new discoveries have been made in zoology and biology that the question as to where the animals originated cannot be answered.

2. The theory of the descent of animals has no scientific basis, but is only poetry. Zoological systematics classifies the species of animals

according to similarities, but the theory of evolution makes the mistake of believing that those mere similarities prove relationship of blood.

3. We have no right to draw conclusions from the petrified relics, as they reveal only more or less similarity with corresponding parts of present-day species; but the much more important parts besides the bones are unknown.

4. Since 1850 our knowledge of the development of present-day species has been greatly enlarged. This has shown important differences from the development of previous species.

5. Darwin's chief mistake and that of his followers was: They considered only the complete animals, and neglected all development from the individual egg to the mature animal.

6. We know today that the life of every individual animal is a closed chain in the necessary change and growth of its own individual body, as, for example, babe, child, adolescent, adult.

7. The living being always begins with the fertilized egg, which develops in very complicated individual patterns in the animal, and in the plant as well. In the plant the process repeats itself every year.

8. The succession of the patterns is repeated every year in every form of individual life according to its own laws. If the theory of evolution were correct, the successions of growth would have had to change every year according to the evolutionary law. We have no proof whatever for this hypothesis, and the empirical proof for it cannot be established.

9. We do not know very much about any form of development and evolution. The followers of the theory ought to fill at least some of the many gaps which remain, if we are expected to discuss the question at all seriously.

10. The development of the egg to the young animal does not prove the theory. In the earliest form of the egg the individual peculiarity according to which it develops to completeness is already at least dispositionally to be found.

11. There are as many laws of development from the egg as there are species of animals. The physical scientist who has to found all his conceptions on the empirical fact has to observe all of them. He does not need the fiction of theories, such as the evolutionary theory, which have no empirical basis. The

facts connected with the development of the egg reveal such a marvelously complicated process that any theory of its development in bygone ages cannot possibly be established on an empirical basis.

12. Anatomy has also made progress since 1850. The knowledge of the external form of the body and its parts has been replaced by our knowledge of the microscopic structure of the body, and the still finer structure of the cells. The theory of evolution is entirely helpless in the face of these facts. I believe that the disciples of this theory, who claim to have discovered the origin of the various species of animals, speak about those matters as a blind person would speak about colors.

The laymen possess too little knowledge of the world of animals to see the emptiness of the theory of evolution; but the specialists who believe in it are infected by it because they do not like to acknowledge the narrow limits of the field which the scientist can cover.

At the same time I am sending you some periodicals in which I have expressed my views for a popular audience. I hope this letter will meet your needs.

A Message concerning Bible Study

By J. L. Dickens, D.D., LL.D., President
Houston Bible Institute, Houston, Texas



HERE never has been a time in the history of our American country when the study of the Bible—the deep spiritual study of the Bible—was so much needed as it is now. With great organizations being effected with many millions of dollars backing them up, and with the expressed determination to go among the people and teach infidelity and atheism, and even to take their teaching to the children and young people of our Bible schools, declaring there is no God, and that the Bible is false, not reliable and dependable, and, also, with the expressed determination to drive the Bible away from American civilization, we can readily see the importance of proper Bible study.

Then, too, there are many heretical doctrines, fads and isms spreading among Christian people because the whole truth is not delivered from the pulpits of our churches as it should be. We are living in dangerous times, and we need to anchor our hope in God and in His Word, to know God and to know His Word. The multitudes are sadly drifting away from the Bible.

The Bible, the Word of God, is the foundation of Christian civilization, the foundation of the church, of morality, the Christian religion, and of every good thing we have in this world. If we forget the Bible, and neglect its study, and heed not its teaching our hopes and best interests for time and eternity are gone forever.

We do not get sufficient Bible information during the twenty minutes in the Sunday School lesson, the half-hour sermon on Sunday, and the short mid-week prayer service. This fact indicates, unquestionably, that we need men and women who know how to teach the Bible, and who will take the necessary time in week-days, or week-day evenings and teach it from a spiritual heart point of view as well as from a historical and intellectual point of view.

It is a generally acknowledged fact that no one is truly a scholar, well educated, who does not know something of the Bible, its purpose, its teaching, and its value in educational lines. Many so-called scholars in their scientific, philosophic, and historic investigations from their ignorance of the Bible mis-

understand, misconstrue, and misapply the teachings of the Bible. A true method of Bible study will obviate these serious blunders.

There are many ways, plans, and purposes carried out in Bible study. Much, however, needs to be corrected in plans and purposes of Bible study even among many Christian people. Attention is here called to some wrong plans and purposes in Bible study:

Some study the Bible for the sake of argument, to defeat an opponent in controversy; some only to boost some particular church doctrine, some fad, or some heretical opinion; some study a few books only of the Bible, or a few passages of a few books of the Bible, and flatter themselves that they know all about the Bible; and some study the Bible to find fault with it, endeavoring to find in it contradictions, and to decry its teaching.

Such plans and purposes of Bible study as we have just mentioned dishonor the Bible, dishonor God, its author, and pervert its teaching.

The plan of Bible study herein recommended is to study it from Genesis to Revelation as the Word of God, the only infallible rule of faith and practice. The Bible is as a chain with every one of its books representing a link in the chain. If one of the links of a chain is broken, or taken out, the chain is destroyed, or its value is greatly depreciated. Every book of the Bible has its purpose, its place, and its design. If one of the books of the Bible is taken from it, rejected, or neglected, the Bible suffers irreparable loss.

While we are seeking to know the truth in the study of the Bible it is best for the time being that we set aside, or forget what we have been taught formerly respecting denominational doctrines, and the fads we may have gathered along the way, and to study it, prayerfully, and earnestly, simply to learn what God desires us to know.

In this way we are taking God at His Word, and indicating that we believe that God knew what we should know, and that He has given this information in His Word. Such study of the Bible will correct many erroneous doctrines and fads, and place many Christian people upon a higher plane intellectually and spiritually than they have ever known. There is no sound reason for the numerous conflicting doctrines taught by Christian people today. Let God speak for Himself upon every matter we need to know concerning our spiritual good, and He does so in His Word, and let us, without former prejudices, or opinions, accept what He gives

us in His Word. Earnest prayer and the guidance of the Holy Spirit are indispensable in the study of the Bible. Psalm 119:13; John 16:13.

The Limitations of Human Knowledge

By the Reverend John A. Hoffman,
Lacrosse, Washington



N EMINENT minister of the Gospel says that the word "philosophy" is a scarecrow to many people. When we think of the philosopher, many of us are in the dilemma of the farmer who said, "Our minister must be a very highly educated man, since he uses such big words in the pulpit." Some people conclude that the philosopher must be a very "learned man," since he uses big words.

A professor in the University of Washington was invited to address the annual meeting of the Pacific Coast Theological Conference, at Portland, Oregon, recently. He proceeded to advise that august body of theologians that since no man could prove the fact of God, they should stick to known facts and abandon all speculation.

Like all men of his school, he denies the Biblical account of creation. Necessity compels him to espouse evolution. But he knows nothing about the origin of species. Nor can he assemble facts to prove that man sprang from the lower order of life. All candid evolutionists admit that evolution must be accepted by faith.

So evolution is not a known fact, and this professor has, according to his own logic, no moral right to teach pure speculation. But he will go right on accepting, and teaching, evolution by faith, not by sight.

Walking through the woods one day, a boy thought he saw a huge bear at a distance. His father accompanied the lad to the scene, and they found a big rotten stump. This story illustrates what we find when we examine at close range the sophistries of atheistic philosophers—only a rotten stump. The bear that would eat you alive is missing.

Modern philosophy originated in a day when we did not have the revealed Word of God to tell us about the origin of things. Human knowledge was limited to human observation. In order to come to a knowledge of things, men asked questions: How did the world begin? What is man? Whence did he come? Is man immortal? What about character? Why do we call some things good and others evil?

What about the gods which the people worship? Do they really exist? The Greeks were unable to find a satisfactory answer to such questions.

God's Word contains the only answer that satisfies. But the atheistic philosophers are not satisfied with that answer. They therefore proceeded to find the answer in their own feeble minds. Edison, one of the greatest of scientists, candidly admits that we have not yet discovered the one-hundredth part of human knowledge.

Some Christians, seeking proof, are facing the dilemma of the philosopher. It is not necessary to know everything. One may know a great deal and yet get very little enjoyment out of life. Conversely, one may know very little and enjoy life to the full. "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."

Three things are essential to man's well-being: To know that you are a sinner; to know that there is a remedy for the thing that stands between you and eternal bliss; to know that Christ saves the sinner.

And here we are on solid ground. There is no speculation. The philosopher may make his guesses, but Paul says: "I know whom I have believed." The philosopher walks by faith, not by sight. The Christian has both faith and sight. Every true Christian knows that he is a new creature, and, what is more, he has seen many others who have had that soul-thrilling experience. Once without hope, they now have a hope that is endless. Once in despair, they now have confidence. It is Christ that made the great change. "Once I was blind, but now I can see; the Light of the world is Jesus." This is certainty, not speculation, and it is the only certainty about which any soul need be concerned.

THE SANCTUARY

Peter's Fall and Recovery

By the Late David James Burrell, D.D., LL.D., New York

*And Peter went out and wept bitterly.—
Luke 22:62.*



THE world loves Peter; but there is no denying that he was a great blunderer. His faults, however, were such as lean to virtue's side. His overpowering weakness was self-confidence. He was so sure of himself that he was always walking on thin ice. It is a true saying, "Pride goeth before destruction and a haughty spirit before a fall."

He was repeatedly warned against his besetting sin. In the Garden of Gethsemane, where he fell asleep at his post, the Lord said, "Watch and pray; the spirit is willing but the flesh is weak." In the upper room when he protested "Although all should be offended in thee, yet will not I!" his Lord answered, "Verily, verily, I say unto thee, this night before the cock crow, thou shalt deny me thrice." Whereupon he cried exceeding vehemently, "Though I die with thee, yet will I not deny thee!"

It was that very night that Jesus was apprehended and led away to the judgment hall; and alas, "Peter followed him afar off." He could hear the cries of the rabble in the dis-

tance, could see their flaming torches. And behold him skulking in the rear. There is danger, man, in thus following afar off!

He saw the throng enter the gateway of the judgment hall; and, divided betwixt fear and loyalty, he entered the open court, where the soldiers had kindled a fire to protect them from the morning chill.

Then came the fiery trial. A maid servant who guarded the gate drew near and, pointing her finger at Peter, said, "Thou art also one of his disciples." He answered, "I am not!" Many a soldier has found it easier to face a battery of great guns than to stand before a pointed finger. One of the bystanders said, "This man was also with Jesus"; and Peter, overhearing him, denied it. Then another said, "Of a truth thou art one of his disciples; thy speech betrayeth thee." He protested with an oath, "I know not the man."

And the cock crew.

So Peter fell. The man is "down and out." Weighed in the balance and found wanting! No, not yet. The crowing of the cock recalled him to himself and, chancing to turn his eyes toward the judgment hall, he saw the Prisoner at the bar, who "looked upon him."

Oh, that look of the Master! So full of tender reproach and entreaty! Then Peter remembered; and he "went out and wept bitterly." Shame, self-contempt and momentary despair were struggling to get the better of him. His pride was pitilessly laid bare. But the end was not yet.

Now observe how he struggled to his feet. It was on that very night that Judas also denied his Lord, and betrayed Him. How was it that, while Judas "went out and hanged himself," Peter was restored to favor? There are three reasons for it.

First, Peter really believed in Christ, while Judas did not. It was Peter who had recently witnessed the good confession, "Thou art the Christ, the Son of the living God!" No matter what his weakness might be he was upheld by a strong conviction that Jesus was the long-looked-for Messiah, and that He had power on earth to forgive sin.

Second, he really loved Christ, while Judas did not. Faith begets love. A few days after his threefold denial, a group of the disciples were fishing in the early morning. In the twilight a lone figure was seen walking on the shore. The fishermen whispered among themselves, "It is the Lord!" and began to row toward the shore. But Peter could not wait; in a passion of repentant love he threw off his fisher's coat and leaped into the water. A few minutes later he stood dripping in the presence of his lord. "Simon, son of Jonas, lovest thou me?" Alas, his old name! Why not "Peter the Man of Stone"? Ignoring the implied reproach, he answered, "Yea, Lord, thou knowest that I love thee." Again, "Simon, son of Jonas, lovest thou me?" "Yea, Lord, thou knowest that I love thee." A third time, as there had been three denials, "Simon, son of Jonas, lovest thou me?" Peter answered, "Lord, thou knowest all things (my sin, my shame, my foolish pride, my self-reliance, my remorse, my fear), and thou knowest that I love thee." "Feed my sheep." Thus was he restored to the apostolate. And from that time onward he never blushed to own his Lord. He earned his knighthood as the Man of Stone.

Third, he was loyal to Christ, through it all, for as faith begets love, so love begets loyalty. His lamentable fall was once for all. How quickly he recovered! On the day of Pentecost we shall find him confronting the assembled multitude with the words, "Ye have taken the Lord and with wicked hands have crucified and slain him!" His life was in his hands when he spoke that way; but there was

no trembling of the knees nor shaking of the voice. This man had learned his lesson. Frank, fearless and enthusiastic, we shall observe him henceforth in the forefront of affairs. He preached to principalities and powers, met persecution without blanching, became a familiar acquaintance of the scourge and prison damp, and braved the weariness of missionary toil until he passed through the gates of Rome to a martyr's death. A moment later, as he entered on his heavenly reward, we can imagine him saying to his Master with immeasurable joy, "Now, Lord, thou knowest that I love thee!"

On the Appian Way, not far outside the walls of Rome, there is a little church called *Domine, quo Vadis*. In its floor is a marble slab bearing the imprint of a human foot, at which pilgrims cross themselves and bend their knees in worship. An ancient legend says that this is the imprint of the foot of the risen Christ who, on his way to Rome, met Peter fleeing from persecution; and when Peter asked *Domine, quo Vadis?*—that is, "Lord, whither goest Thou?" he answered, "I go to Rome to be crucified again for men like thee." This legend is not true to the character of Peter; nor is there anything in the inspired record to confirm it.

I have indicated three reasons to account for the recovery of Peter, namely: he believed in Christ, loved Him and was loyal to Him. But there are three much better reasons for it.

The first is that Christ loved Peter. And, when all is said, we are saved not by our love for Christ but by his love for us. In the account of his meeting with the disciples in the upper room it is recorded that "having loved them, he loved them to the end." He loved them without reference to any personal merit of theirs. He loved Peter knowing that he would deny Him; and He loved him to the very end, as He loves us.

The second fact to account for the recovery of Peter is that Christ prayed for him. In one of His warnings He had said, "Simon, Simon, behold Satan hath desired to have thee that he might sift thee as wheat; but I have prayed for thee that thy faith fail not." What a buttress of strength have we here! If "the fervent effectual prayer of a righteous man availeth much," how much more availing shall be the fervent effectual prayer of the only begotten Son of God, who ever liveth to make intercession for us!

And thirdly, Christ stood by him. Had He not promised "I will never leave thee, nor for-

sake thee"? How could Peter's faith fail when Jesus was praying for him? His joy failed; his assurance failed; his self-confidence failed; but his *faith failed not*. "It was night" for him as it was for Judas, but the morning star was in the sky. His confidence was due to the prayer of his Lord. Blessed be His name, we have no friend so near as He! He is nearer than touching or seeing. To realize this is to discover the secret of the higher life. I never walk alone; He walks with me. I never meet temptation alone; He is my strong helper. I never address myself to duty alone; it is always He and I. His yoke is for two. Where I go He goes with me, unless I wilfully part company with Him. I never sin, save when I fling Him off.

Not that Peter was never afraid; but in spite of fear he stood to his colors. I have heard of a braggart in battle saying to his comrades, "You are afraid; your knees are shaking," and getting the quick answer, "If you were half as frightened as I am you'd run." This is the touchstone of courage. Peter may have trembled but would not run. It was thus that he won out. No coward he! No quitter he! For thirty years of toil and trial he faced his duty, met his temptations and finally died like a man.

By this we are encouraged to believe that one may be a poor Christian and yet be saved. Were it otherwise, there would be little hope for most of us; for "we are all John Thompson's bairns." Not one of us is any better than he ought to be. The best we can say for ourselves is that our faces are set right and we are trying to be good. But I would rather be the weakest and most stumbling Christian in the ranks of those who thus endeavor to follow Christ than to be the strongest and most self-confident unbeliever in the world. For if God be for us, who can be against us? Heaven is full of men and women who were once poor Christians; but there are no unbelievers there. And there is not one among them who was saved by his own merit; all have triumphed through the blood of Christ and by the grace of God." There is no condemnation to them that are in Christ Jesus." He that believeth, shall be saved. Only believe! Faith is the vital bond that holds us to our Lord; as Rowland Hill was wont to say,

We two are so joined,
He can't go to heaven and leave me behind.

A poor Christian if only he have faith, a little but a growing faith, faith "as a grain of mustard seed," may grow into a good Christian by sitting at the feet of Christ. There

is no University like this. Growth is the evidence of life. If our lives are hid with Christ in God, no matter how feebly they began, we are bound to develop more and more into His likeness. It is oftentimes a slow growth. The fable of Minerva, who sprang full panoplied from the forehead of Jove, is never realized in the Christian life. Our development is like the process of germination in nature; it is "first the blade, then the ear and then the full corn in the ear." Let us therefore not be impatient. "Bide a wee and dinna weary."

We may take courage from the experience of Peter. It is a notable fact that he, in whose early life there was so little promise, grew to be pre-eminently the Apostle of Character. No one of the sacred writers insists as earnestly as he on the importance of a symmetrical cultivation of the graces. It is Peter who sets for us that great "sum in addition," which is really the most difficult problem of life: "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness and to brotherly kindness charity; for if these things be in you and abound they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ."

Thus we learn the lesson of Peter's fall and recovery. It is not an easy matter to live a Christian life. We are called into a close grapple with "the lust of the flesh, the lust of the eyes and the pride of life." But who wants to live an easy life? "The north wind makes Vikings."

Must I be carried to the skies
On flowery beds of ease,
While thousands fought to win the prize
And sailed through bloody seas?
Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word.

If a man chooses to struggle on alone he can do so. In that event, however, let him not complain if the issue is against him. But blessed is the man who can go with fortitude into the fiery furnace, if need be, to be tried as gold is tried. Nor need he fear the final outcome, if in that fiery furnace, like the three youths of Babylon, he can realize the presence of the Son of God.

Let us take heed and beware, however, of self-confidence. If we fall it is through pride; if we rise again it is not in our own strength but because the Lord stands by us.

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

That which thou sowest is not quickened except it die.—1 Cor. 15:36

Every seed has its own body which must perish in the ground that the germ may live to produce a great harvest. Otherwise the seed abideth alone, but if it die, it bringeth forth much fruit. Is it not so that the human body goes down into the earth for the emancipation of the spirit? likewise self dies that the angel of life for others may live. We see this beautiful law in nature. Leaves fade and fall that new life may blossom in the springtime. Clouds hide the sun that the earth may be baptized and night follows the day that mind and body may rest. So old age is but a premonition of everlasting youth.

The Creator's motto must be, "Behold I make all things new"; a new heaven and a new earth wherein dwelleth righteousness. Parting with the old means development of the new. Losing the sinful we find the pure life of Christ within us and become complete in Him. It should be that the longer we live, the more spiritual our joys become. Our affections are upon things above, where are a multitude of our fellows who have left us awhile with only memories of vivid friendships. Is it not blessed to know that the mortal is to put on the immortal by dying to the sensual and living to the spiritual? The process is conversion to Christ, a radical change; crucified with Him we become dead to sin and alive unto God.

The material dies that we may have life more abundantly in the higher nature. Some naturalists appear contended with fields and flowers, forest and birds, rocks and rivers. They believe in accepting the universe of matter without the Maker; reveling among the laws of nature, the animals of earth, they behold no Infinite Personality, no Christ of God. The wonderful things that are made by the Creator do not serve to lead them up to His eternal power and Godhead. Nature becomes an image, an idol to be worshipped, rather than God Almighty. The creature is preferred to the Creator. Should not everything visible point to the invisible personality, the Author of all things? Otherwise we will be in danger of changing the truth of God into a lie.

The heart, like a harp, must be attuned to spiritual melodies to understand heavenly music and divine voices. It is the Christian musician who puts his soul into song, giving them spirit and life. He puts youth into age and

life into death. When loved ones go away, it is the soul within them we miss, not the physical and perishable; soul is everything that is valuable and eternal. We may lose all else and still our riches are illimitable.

And when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heap and fastened on his hand.—Acts 28:3

Vipers, like snakes, hibernate, and when asleep, they look the color and shape of sticks where they lie. So, in life, often the most dangerous things look harmless, alluring us by making evil appear good. Deception is the leading quality in the one who appears as an angel of light; therefore care and watchfulness are essential to safety in this world of temptation.

The apostle was seeking to do good when he put the sticks on the fire. Evil stings us often when we are in the Master's work. An unexpected bite attacks our moral nature. What seems innocent may become an evil habit, dragging us down to ruin.

The strongest temptations are those of the flesh; the viper fastened upon his arm. That which is most pleasing to the taste, the appetite, may be the most deadly, poisoning the whole body. Christ has promised to make a way for our escape. His blood cleanseth away the poison, healing the soul. He would not have you retire from the activities of the battle of life, hidden away in a glass case of seclusion where no temptation could reach you. He says, "Follow Me; deny self, work in My vineyard and you will receive your everlasting reward." Be not afraid to meet the enemy of your soul; shake off the temptations as Paul did the viper.

If you play with serpents, you will be stung; if you compromise your principles, apologizing for evil, you are in great danger. You must shake off the evil thing, or it will be your ruin.

How soon the public changes its mind about a man who at first seemed an escaped convict. At last, bitten by a viper, the people thought he was receiving his just deserts, but when he shakes the vile thing off and goes about uninjured, he is considered a hero, a god, a victor. There is only one right side to every great moral question. If we stand for the truth before the world, we will save ourselves and aid mankind.

Prayer Meeting Service

By A. William Lewis, D.D., Bend, Oregon

The first recorded parables of Jesus deal with Nature, as illustrating spiritual truths of the Kingdom of God. The next series takes up the life of man, extending from "Sending forth the Seventy" to His last approach to Jerusalem. These we will now consider, not vouching for the exact order.

The Greatest Lover

Luke 7:36-50.

Forgiveness is vital. It is worth much to the one forgiven, but yet more to the one that forgives. Jesus added a footnote to The Lord's Prayer, "If ye forgive men their trespasses, then your Heavenly Father will also forgive you." Forgiveness is the gauge of love.

The Pharisees were very particular and very exacting about many matters of little importance; but they lacked the true, disinterested love so delightfully shown by Jesus. Their judgment knew no mercy. Their heart was hard as stone towards "sinners"; but the heart of Jesus was especially responsive to the need of the most needy. "I came not to call the righteous but sinners to repentance." "If ye forgive not men their trespasses, neither will your Father forgive you."

Simon, the Pharisee, had invited Jesus into his home, for dinner. He knew that Jesus was "respectable," and he wished to know how great a teacher and man He really was. He was of a mind like that of Nicodemus. But this 'sinful' woman had entered the house unbidden; and Simon wondered. Jesus read his thoughts, and graciously taught him by parable.

Jesus had a new "acid test" for judgment and action. He did not consider that any human touch could carry pollution, moral. He asked, Who needs most? Who will profit most? Do not kick a woman that has fallen. Lift her. This woman was probably less a sinner than some of the men that ruined her. She appreciated the wonderful forgiveness of Jesus. Her love was deeper and truer than that of Simon. Jesus won a soul and eternal gratitude.

The unforgiving spirit makes a life poor, and the heart barren, in any walk or station. The forgiving spirit enriches with the divine life and transforms a sinner into a devoted friend, of Christlike spirit.

The Worst Hater

Matt. 18:21-35.

The one that breaks the Golden Rule is pierced by its splintered ends. It is inhuman

to requite good with evil, and to be merciless to others when mercy has been shown to us. The unforgiving spirit cancels forgiveness granted to us. God's forgiveness will not benefit us, if we refuse to forgive those indebted to us. This truth was not clear in the mind of Peter.

The servant that was forgiven ten thousand talents did not appreciate the forgiving kindness of his king. His heart was still bitter and selfish. The forgiveness had not benefited his soul. It was wasted upon him. The one that owed him a mere trifle implored him in the same words he had used with the king. The Golden Rule was nothing to him, even though he had experienced it in a large degree at the hands of his master. He was fierce toward his debtor, "took him by the throat."

Some may say, "I cannot forgive. I can forgive most people, but I hate that mean, foul wretch." Jesus had more to forgive than any other. On the Cross He prayed, "Father, forgive them; they know not what they do." He forgave Peter who denied Him, when He needed human help. "Let this mind be in you, which was also in Christ Jesus."

Jesus not only showed us the right spirit, but He has given us His Holy Spirit to work this miracle of miracles in any willing, yearning soul. We must pray for this, in Jesus' name; and at the same time desire to get the Spirit of Christ, that we may act as Jesus acted. "If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him!"

The hater is his own hell; and the lover is his own heaven. Before we can live right and act right, we must let God take hell out of our heart, and put heaven into our heart. Let us do it right now.

The Unprejudiced Friend

Luke 10:25-37.

The Jew did not believe that God had created men of all nations of one, to dwell on the face of the earth. They were His chosen ones, and all others were inferior. They scorned the Gentile and despised the Samaritan. Their sympathies did not extend beyond their wall of exclusion. Jonah was a sample, and he sulked because the Ninevites repented and were saved. Imagine such inhumanity. Jesus often reproved their narrowness and pride.

The parable of the Good Samaritan is a masterpiece, and one of the larger lodges takes this as the genius of the organization. It is fundamental in Christianity. It wipes out the color line. It obliterates caste. It makes human sympathy universal. The Christian spirit serves the race. Jesus Christ is a Friend that sticketh closer than a brother, regardless.

A nation has the right to debar from entering its bounds any and all others. It is a human organization. Jesus Christ came to establish the Kingdom of God; and God is no respecter of persons. Jesus did not die for one nation, but for all; not for one class, but for all classes. Within the bounds of this Kingdom there cannot be any adverse discrimination. There is neither Jew nor Greek in the Kingdom of Christ. The one distinction is between the Christian and the non-Christian.

The true friend will not ask whether the needy is of his class or of his nation or of his lodge. Any human being has an undeniable appeal to our sympathies and an inalienable claim to our help. The priest and the Levite saw the need of the wounded man, but they passed by on the other side. They saw also that he was a Jew; yet they were hard-hearted and feared ceremonial pollution. The Samaritan had a heart. He was human. He was Christian.

The Good Samaritan risked being attacked by the robbers, put aside his prejudice against the Jews, bound up his wounds, put him on his horse, took him to the hotel, and paid his bill in advance. The Christian Church is doing this very thing continually. Its true members over the wide world are watching for opportunities to help the most needy. What has Buddhism done for the needy during the centuries of its power? What has Mohammedanism done to establish hospitals and asylums? Christianity meets the need of mankind.

Who is My Neighbor?

Luke 10:25-37.

Even some American Christians ask, Why should we do anything for the Japanese? Many aliens live under our flag, and pass our churches daily; and some refuse to think of them as neighbors, to live toward them as human beings. We do not need to go back to the Jews of two thousand years ago, to see the application of the Parable of the Good Samaritan.

The Christians of San Francisco, Los Angeles, and other cities of the Pacific Coast rise above state politics and class prejudice. They are doing marvelous things for the Japanese,

the Chinese, the Mexicans. They are treating them as neighbors, even though they live in Japan or China or Mexico. And all our churches in America are doing mission work in every nation under the sun, so far as they are able. "Our field is the world."

Our Government has been treating the Cubans as neighbors, the Alaskans, the Filipinos. The nations bordering on the Pacific are near neighbors. Distance is almost annihilated. In any case human relationships girdle the earth, and nothing should be alien to us if it is human.

This truth taught by Jesus is the only hope for universal peace. Treaties may be considered "scraps of paper." Alliances may be met by other alliances of nations. Universal brotherhood, when understood and accepted, will bind all nations together into one great family. "All kingdoms are become the Kingdom of our Lord and His Christ; and He shall reign forever and ever."

It is comparatively easy to be neighborly to those that live at a distance. The trouble is with next-door neighbors, who annoy us. Even they come within the sphere of human sympathy and mercy. If we call ourselves Christian we should be like Christ in spirit. "Be ye perfect, even as your Heavenly Father is perfect"; and merciful, forgiving love is His characteristic and our hope. "He maketh His sun to rise on the evil and the good."

* * *

Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest, by small kindnesses.—F. W. Robertson, D.D.

* * *

The claim is being made today that "The pulpit has lost its power." This may be true in many cases, but it is only true where the evangelical and evangelistic preacher of the gospel of the blessed Son of God ringing out in tones of authority against sin, when souls were shaken with the sense of their guilt before God and turned to a Saviour for redemption, has given place to the popular lecturer and pulpit entertainer.—*Western Recorder*.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

True science has done a wonderful work for humanity in the material world; but false science has been the ruination of the moral world. Some scientists let a fragment of fossil rock of uncertain age shut out their view of the Rock of Ages. They are more insistent on teaching a false theory than teaching their morals to behave. It is the false statements masquerading under the guise of science that have made many a weak-kneed Christian junk his Bible, assassinate his God, and crucify his Christ.

Chapter 27

Records of Another Summer



AROLD was in a confused state of mind. His former engineering plans had lost all interest for him. In fact, he found himself thinking of that calling with repugnance. What had come over him? The drug store likewise held no interest. His lure in the material things of life had waned, while his liking for the human elements and spiritual problems grew into a consuming passion. His speech at Wilton had awakened in him a great desire to become a leader in the realm of thinking men. But as to a definite sphere for such activities, he had but a hazy idea. He imparted his thoughts to his father, who suggested the realm of law and politics. Then he confided in Doctor Coleman, who advised him after this fashion:

"Goodwin, you are just where every college man ought to be: content to broaden your knowledge, cultivate your mind, and test out your powers and talents. The right field will open to you in due time, and it will be the one best adapted to your capacities. Too many men try to force themselves into some preconceived calling, instead of letting themselves grow into the proper one. Follow the gleam as you see its dim rays and the whole sunlight will open to you at the proper time. Christ spent thirty years preparing for three years of intensive work. If you are that old before making a decision and have spent the time until then equipping yourself, you will be far more likely to succeed than by going into a

life-calling at an earlier age and with insufficient preparation. We are suffering today from an era of narrow specialization. Success comes to the efficient man nowadays, and to the broad ones at that."

"But is there not a danger of becoming too broad?" he asked.

"Not in knowledge," Doctor Coleman replied. "There is no such thing as too great breadth in true knowledge. No man ever knows too much. But a breadth consisting of knowing a lot of things that are not so, or things so speculative as to undermine true knowledge, is a dangerous thing. May God deliver us from more of this kind; we have a plethora of these."

Harold only half understood this, but he decided to postpone action for the present. His time was much taken with the activities of the closing of the college year, and his practice on the baseball field took a toll of his time as well. There were literary programs to help with, and as an alternate selected to an inter-collegiate debate, he found himself suddenly drafted to play an important part—and had the honor of helping to win fresh laurels for his college in the forensic field. Besides, a great Roman pageant had been scheduled for the week preceding commencement, and he had been selected to co-operate with the proper faculty member in staging the spectacle. "In truth, Doctor Coleman," he said jokingly one day, "If I were two men instead of one, I could keep both personalities pretty busy."

Bettie's letter had in some unexplainable way increased his capacity for hard work. His whole existence took on a glow that was a puzzle to him. He found his mind wandering to her many times every day; and the remembrance of her hand on his shoulder, and her sweet confiding voice at his ear, during the wild ride of a few weeks before, would start the most pleasant of day-dreams rioting through his imagination. On the receipt of her letter, he had at once had her name and address filed at the office, as a prospective student. It was a custom at Nazareth that a knowledge of such affairs was placed in the

hands of a committee of young lady students, the "Big Sisters," who selected one of the young ladies already in school to become responsible for the proper instruction and introduction of the expected one.

And so it came about that in a short time Bettie received from her assigned "Big Sister" the following letter:

Miss Bettie Marshall,
Sumnerville.

My dear Bettie:—To each of us older students in Nazareth is assigned the pleasant task of introducing new students. You have been assigned to me. I hope to see you some time this summer, as my home is at Benton, only eight miles from Sumnerville; but if I do not, I shall be waiting for you here in September. It is not easy to write to an absolute stranger, but I am sure that the fact that you plan to come to Nazareth proves you are one of us, and destined to be a very congenial soul for our happy circle of sisters,—for we are all one great family here. Do not have a single fear; we do not countenance hazing in any form. I long to see you and help you to understand our girls and our customs, and to indoctrinate you into the traditions of Nazareth. I desire that you may find in me some qualities that shall make us life-long friends. Now, Bettie, write soon, to my home address, which I am sending you; and ask any questions about Nazareth that may suggest themselves to you. I shall be delighted to answer. I am so glad you are coming. I enclose photo; please send me one of yours.

Sincerely yours,

MARY LASKER.

There was another effect of Bettie's letter. Harold and Doctor Coleman drove over to Tropic and inquired more about the inquest held on Helen's suicide. They were much puzzled to find that her father evidently had failed to act upon the information they had furnished him. Inquiry showed that he had not been seen at Tropic, in any way related to the affair. In the little cemetery, Harold was surprised to find her grave well-kept and an appropriate monument at the head. On the tablet was inscribed:

HELEN

BELOVED WIFE OF

HORACE HORTON

Evidently Horton was sincere in his attachment to his erring wife.

In due time, Harold wrote about this in detail to Bettie, and she passed it on to Helen's parents. There were other facts Bettie wanted, despite Harold's full description, and she wrote immediately about them. Almost before they realized it, the letters of the two were so numerous as to furnish a no small portion of the postal revenues of the government.

The trip had another important effect on Harold. He found that this whole locality, while rich in a material way, was backward spiritually. Upon inquiry, he was surprised to learn that there was no church at Tropic, nor any within twelve miles. A few sporadic Sunday Schools were held in various school houses, but no real church work had gained a foothold. At one time in the past two congregations had been located at Tropic, but had quarreled so strenuously over some unimportant doctrine that the outsiders were disgusted with such religious pretensions and they became the laughing stock of the community. Men are too prone to let some unimportant matter of trifling moment assume such importance as to neglect the weightier affairs of a world doomed to destruction.

It had been at the height of this debate that a highly trained farmer named Thomas Dawson moved into the community. He was an apostle of the cult of Thomas Paine, and an infidel of such skill and vigor in debate that he literally drove the two churches from the town, and so poisoned the minds of the community that religion in any form had hardly been known there since.

An idea of supreme importance took hold of Harold; in fact, it became the turning-point of his future career. He talked the condition over with Doctor Coleman, and then with Richard Orton and several other ministerial students. As a result, a summer Gospel team was organized among the students. It consisted of two divisions, each having a ministerial student of experience and ability, a Gospel singer, and a third member, who combined the part of general business manager and lay speaker. Harold was this last in one division. The two divisions were to locate each for two weeks at various points in the unchurched area, and conduct nightly evangelistic services, while the day was spent in house visitation and instruction. Finally, after three of such two weeks' efforts by each team, the two were to consolidate in an intensive meeting at Tropic itself. Here a church was to be organized, a building erected, and one of the Nazareth students installed as regular minister. The drive was inaugurated immediately after Commencement.

The simplicity of the message as preached by these students, and the ready response it met, was a marvel to Harold. Stripped of dead weights, it swept away every attempt to revive the old infidel forces against it. Infidelity thrives on the non-essential extraneous human doctrines grafted onto the Bible simplicity.

The new doctrine spread like a forest fire. By the end of the second week, Harold had completely grasped the essentials of the Bible plea so that he became an acceptable speaker, and his attempts at teaching met with success. In fact, when the whirlwind drive had ended in the fall, he stood out as the leading figure in the teams, and realized that this opportunity was his direct call to the ministry.

He was early at Nazareth when the session opened. One of the first students to report for duty was Percy Holland. Percy was to be Harold's understudy in football that fall, and, being of an athletic turn of mind, the whole summer had been given up to preparing for the duties ahead. His reliance upon Harold in the realm of the spirit and the intellect, and the feeling that this friend of his had saved him in a time when he was swamped in evolutionary materialism, had given a satisfaction to both of them. They had been close friends for the portion of the year Percy had spent at Nazareth after his flight from West Hill.

Percy had read thoroughly upon the question and had come to a state where he was able to defend himself against any materialistic and evolutionary attack. But when he read some of the current magazines, filled with the fulminations of H. G. Wells, who was passing out fiction in the guise of history and science, he felt a sinking of the heart. How much of this was really fiction, and how much of it fact? No one could tell. When a man talks about the condition of mankind a million years ago, and claims the fiction to be scientific fact, the ordinary reader's mind is uncertain. That is just what the evolutionary propagandist hopes to do. If he can bewilder the average reader, he is making progress toward his hoped-for golden age when all the world will accept his theories.

And so, when he had these weak-hearted attacks it was a consolation to come to Harold and receive inspiration. This special summer had been an exceptionally hard one on his thinking, for his preacher was a rabid evolutionist and thought like the rest of the faith that one short life was all too brief to impress the glories of evolution upon his fellow-mortals, and in consequence Percy and he had been engaged in one continuous debate. And while the preacher had failed to answer the many arguments Percy advanced, he was, if anything, a more rabid, unreasonable believer in the theory as time went on.

But Wells was Percy's hardest nut to crack. The novelist had such a reputation and so vast a following that whenever he went into print

every one accepted his statements without reserve. If Wells saw fit to discuss as an eyewitness the family and social life of mankind a million years ago, the illiterate and ignorant must accept his statements as true and final. One wonders whether any writer that ever appeared on the planet has destroyed more faith in the Bible and the Bible God and Christ than has H. G. Wells.

And Percy's preacher was a satellite of Wells'. He insisted that Wells would not make the assertions he did unless he knew they were true. As Holland had no means of knowing just how much of this assertion was well-founded, he was at a disadvantage; and his adversary, discovering the wavering, made good use of the subterfuge. So Percy was anxious to discuss the thing with Harold.

When the proper time for the conversation arrived, Holland did not procrastinate, but presented the subject.

"Goodwin," he said, "what is your opinion of H. G. Wells?"

"A very good novelist, who imagines a lot about the people of Mars, the Food of the Gods, the million-year-ago ape-man, and other fictitious characters," Harold replied.

"But where does he get his apparently correct knowledge of this million-year-old ape-man?" Percy asked, aghast. That Harold had no respect for the veracity of this renowned authority staggered him.

"Where novelists get all too much of their fiction," was Harold's reply. "See here, Holland, don't waste a moment of worry about Wells' imagined ancient man. There never was such a creature."

"But he says there was," insisted Percy.

"See here, Holland," Harold began again, "I half believe you are taking this speculation of the evolutionists in earnest. Wells' million-year-ago ape-man is an invention of the evolutionary mind to fit into their theory. Granted the theory, and Darwinism true, then there would have to be just such a creature. If there were such a creature, then evolution has been a slow process, and possible only through the inheritance of acquired characteristics which every good biologist today denies. Morgan says evolution has come through sudden mutations. Morgan's evolution has no place for Wells' ancient ghost. Do not worry over the statements of evolutionists when they deny the teachings of each other. Wait until they agree on something and then go after that."

"Evidently you do not believe in this figment of Wells'," Holland said, laughing.

"Wells is one of these men who work themselves up into a frame of mind to believe such stuff, but can not see the way clear to find anything but only man in Christ, and fable and myth in the Bible. While I want to exercise my faith, I prefer to exercise it on something more tangible. I have as much right to say there was no such ancient man as Wells describes, as he has to say there was. The only difference is that he has a larger following than I have, and so attracts more attention."

Percy pondered this a while. Finally he said:

"Goodwin, tell me what you think of science and scientists anyway. You are not opposed to science, are you?"

Harold laughed. "Opposed to science? Why I should say not!" he said, settling himself for a dissertation. "True science has done a wonderful work for humanity in the material world; but false science has been the ruination of the moral world. Some scientists let a fragment of fossil rock of uncertain age shut out their view of the Rock of Ages. They are more insistent on teaching a false theory than teaching their morals to behave. I deem the assertions of any man who talks about an imaginary million-year-old ape-man as lacking moral responsibility.

"It is just such false statements masquerading under the guise of science that have made many a weak-kneed Christian junk his Bible, assassinate his God, and crucify his Christ. If that is not an immoral kind of propaganda, I don't know sin and immorality when I see it. It is not so much what one knows, as the truth he possesses, that makes him learned. The incarnate Spirit of God in a man distinguishes the true scientist from the counterfeit one. We have all too much of counterfeit science, as we have of counterfeit religion. Truth is universal. Two things cannot contradict each other, and both be true. A scientific supposition that opposes God's Revelation ought not to receive a moment's consideration by the real seeker after truth. A science that needs to set aside the truths of the Bible in order that it may exist, is a science so dead it ought to be buried immediately to clear the atmosphere of dangerous and unpleasant odors.

"Now, evolution may be a wholesome stimulation to thought, but is a sure toxin to morals. There is no room for evolutionary uncertainty and guessing in a truly converted soul. A sure means to secure intellectual growth of the right kind it to prune off all but

established fact. To promulgate anything but established fact is immoral.

"We are proud of our devout Christian scientists like Sir John Herschel, who was a true lover of the works of nature and taught all his readers to love them too, and to feel a true reverence for the Infinite Mind of the Creator. But the scientist steeped in materialism is one whose keen mentality has become a flaming scimitar in Satan's hands."

"Please stop!" cried Holland, holding up his hand in amazement. "Give me time to reflect on all that. A minute just sixty seconds long of that kind of truth makes a whole hour of Wells look sick."

Both laughed, and turned to the discussion of other subjects.

So busy had Harold's summer been that he found it had sped by without giving the hoped-for opportunity to visit Bettie. But he wrote her full particulars of the work, along with his hopes and plans. And Bettie's healthy nature and strong body, rapidly recovering from her disappointment in Helen and her tragic end, found much to engage her thoughts.

Through the letters of Mary Lasker, and the correspondence which resulted, Bettie looked forward with frantic eagerness to her long-cherished sojourn at Nazareth. Frequently her religious uncertainties returned, and her university teaching hung like a dark demon of doubt above her pathway. Could the teaching at Nazareth banish the doubt? She hoped so; but how? Was it, as Doctor Mugglesly and Doctor Knott implied, a narrow, prejudiced, out-of-date college left stranded by the onward surge of evolution? If the professors and authorities cited at the university were as they claimed, the reputable scholarship of the world, what remained? She frequently found herself voicing Helen's lament, "What's the use? If man be but the product of natural law, the mere evolved animal; and God and the Bible only imaginings, why not live on the animal plane? What's the use?"

As the summer wore on, the reports from Harold appeared like a providential refutation of her doubts and spiritual perplexities. Surely no figment of man, no imaginary man-made system, could explain what was taking place. Nothing but the supernatural could account for it. Surely Christ had sent His Spirit into the world as he had promised, and this Spirit was working mysteriously, nay, miraculously, in the hearts and minds of men. God was greater than the natural law He had created, and His Revelation alone could produce such

effects. Every thoroughly redeemed soul is an evidence of the miracle-working power of God.

When, on the opening day at Nazareth, Mary Lasker greeted Bettie as an old acquaintance, and she felt the welcoming clasp of Harold's hand and saw his delight in his dancing blue eyes, her heart sang with gladness. As she looked for the first time upon the ivy walls of the college building, the beautiful campus and the great oak-crowned hills above, she could recall no sweeter sight. She felt like one on holy ground, and stole apart, where, under a magnificent elm overlooking the campus, the village, and the winding Contentnea beyond, she looked out across the beautiful hills and far-off blue mountains.

In the inspiration she commenced a prayer which bubbled up from her happy heart: "Oh God, Thou hast hid Thy wisdom from the arrogant scholars of the world, and hast revealed it to Thine own children! Henceforth I shall not doubt Thee. Thou art the Creator and Redeemer of man. I shall believe in Thee; no more will I doubt. Here on the hills of Nazareth I will life up mine eyes to behold Thy truth and Thy goodness."

The "Gospel Team" had tested the power of God, and confirmed His omnipotence. Five hundred souls had been aroused from their purposeless existence to enter upon the path which led through the experiences of the "new life." Ten thousand dollars each year had been pledged to preach the gospel of Truth at home and abroad. Already the masons were at work on the foundations of a temple of God fully adequate to the needs of the congregation organized at Tropic. Beside the cemetery where slept the mortal remains of the misguided Helen Barnes Horton, this new structure rapidly arose. Thereafter, through winter's chill, and summer's glow, its protecting shadows fell day by day across her grave.

Thus, on every hand, if we have the eye to see, we discern the lessons of life; the wisdom of man laid low, the wisdom of God exalted; the sins of man's arrogant sufficiency decaying away; the wealth of God's meekness springing up into everlasting life and bloom; the blackness of scholarly supposition going down into darkness before the glorious sunshine of redeeming grace. When the day of accountability arrives, the Doctor Muggleslys and Doctor Knotts, rather than the poor, seared souls of the mistaught Helens and Marthas, will shiver in fear before the denunciation of the Great Judge, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

How fortunate it is that the spirit of man is more susceptible than the intellect. Despite the judgment of the intellectual, the impression of God upon the spiritual will outweigh. The consent of the mind yields willing obedience to the wooings of the Spirit. Were it not so, Satan's appeal to the physical and the intellectual would long ago have swept the human race into the abyss of infidelity.

And in this present submergence of the spiritual beneath the great wave of a superficial intellectuality, there is the hope that the blatant scholarship must recede, as the gathering great wave of spiritual enlightenment shall sweep in. God is stronger than Satan; and the Gospel of Truth shall triumph. Christ left us a blessed promise, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

* * *

Evolution Proven?

"Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data!"—Prof. Tyndall.

"It must be admitted that the factors of the evolution of man partake largely of the nature of may be's, which have no permanent position in science."—*Ideals of Science and Faith*.

"The Darwinian theory of descent has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."—Prof. Fleischman.

"The claim that the hypothesis of descent is secured scientifically must most decidedly be denied."—Prof. Zoeckler of the University Greifswald.

"The idea of any relation having been established between the non-living and the living by a gradual advance from lifeless matter to the lowest forms of life and so onwards to the higher and more complex, has not the slightest evidence from the facts of any section of living nature of which anything is known. There is no evidence that man has descended from, is, or was, in any way specially related to, any other organism in nature through evolution by any other process. In support of all naturalistic conjectures concerning man's origin there is not at this time a shadow of scientific evidence."—Professor Beale, Victoria Institution of London.


"It begins to be evident to naturalists that the Darwinian hypothesis is still essentially unverified."—Prof. N. S. Shaler, Harvard University.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

What was in the Ark?

By Byron C. Nelson, Perth Amboy, New Jersey

N A book entitled, *A Scientific Spike Through Noah's Ark*, a man named Totten, some years ago, analyzed the ark in regard to its carrying capacity, and showed how, by the proper distribution of its space, a simply enormous number of species could be carried. The ark was approximately 450 feet long, 75 feet wide, and had three floors. Very little food was necessary, enough simply for the maintenance of life. Many of the smaller animals and birds could occupy cells with the larger animals.

However, whatever burden in the mind of the believer the Biblical record might have to bear from the point of view of the capacity of the ark to carry two of every kind, can be relieved by a proper understanding of what the "twos" were. The writer has discussed the question fully in his book, *After Its Kind*, but for those who are not acquainted with that work, he would like to discuss it here.

To begin with, we need to define our terms. We believe that two of those many "kinds" in the ark were two of each "species." But, what is a species? The word is used loosely. Men speak of species, but we do not know whether they mean "natural" or "systematic" species. Fox terriers, coyotes, wolves, jackals, collies, St. Bernards, are all called species, meaning systematic species. The writer prefers to call them varieties.

By a natural species, however, we mean something greater. We refer to that group of animals or plants which can and will breed freely together, without human compulsion, and produce fertile offspring. Defining species thus, we say that fox terriers, coyotes, wolves, jackals, collies, St. Bernards, with others, form a group which is a species. Professor Bateson's definition of a species is the definition of a natural species: a species is a group of organisms with marked characteristics in common and freely interbreeding. As a matter of fact, all the above-mentioned systematic species, or varieties, breed freely together when left to themselves in nature.

The power of natural species to vary in descent from generation to generation is well

exemplified in the human species. We know from the Scriptures that a pair of human beings were created from whom all the races of the world have come. These human races or varieties differ widely in physical formation. They are black, white, yellow, red, with various shades between. They have black hair so curly that it kinks, and white hair perfectly straight. Some varieties have round heads, some long heads. Some varieties have high, full foreheads, some have low, slanting foreheads. Some races average four feet in height, some average six feet. Skeletons have been unearthed in Kentucky that belonged to a race about eight feet in average height. All these races or varieties, however, are descendants of the first human pair.

From the analogy of the human species it is well to suppose that the "twos" in the ark were not systematic species, but natural species, capable of varying in descent after the flood in the same manner as the human species has done. It is, therefore, unjust to the Sacred Record to insist that the ark carried two of every variety, e.g., two fox terriers, two coyotes, two wolves, two jackals, two collies, etc., for that would be to crowd the ark unnecessarily in our understanding. It is better to say that the ark carried two animals we might call "dogs," from which, after the flood, all the above-mentioned varieties have come. The load of the ark, then, is considerably lightened.

In other words, we ought to group together as natural species all animals that readily and freely interbreed and produce fertile offspring, and say that all these have descended from a single pair contained in the ark. Two "cats" were there, two "horses," two "elephants," from which have since come the many varieties of cats, horses, and elephants.

Our only difficulty arises when we endeavor to say just what organisms constitute these natural groups or species. A great help in determining the forms within such groups is outward appearance. All the "dog" varieties look alike, so do the "cats," the "horses." But this is not a perfectly safe guide, for the reason that some organisms look much like members of a certain group and yet do not belong

to it. What of the fox? Does it belong to the dog group or not? What "cats" shall be grouped together? Merely the varieties of domestic cats? Or shall the larger "cats," the wild cats, lynxes, ocelots, pumas, leopards, jaguars, mountain tigers, tigers, and lions be included? The only essential difference between these "cats" is in size, and yet the difference in size is no greater than between the smallest poodle and the largest great dane. The range of color is no greater than in the dogs. There are said to be in the world 300 distinct breeds or varieties of "cattle." Some, like the yak, gayal, gaur, banteng, are wild or semi-wild. Others, like the Jersey, Hereford, Angus, are tame. Do all cattle constitute a natural species? Is there any test beside that of appearance which we can apply to help us? There is: the test of breeding. The organisms that breed freely and naturally together belong in a group together, and *vice versa*.

That breeding is a test of species that men of science uphold is plain from the words of Reginald Punnett, one of Britain's greatest authorities on heredity and a fellow-worker with Bateson. In Punnett's book, *Mendelism* (sixth edition, page 183), he says: "Mendelism has taught us to realize . . . that the true criterion of what constitutes a species is sterility, and that particular form of sterility which prevents two healthy gametes on uniting from producing a zygote with normal powers of growth and reproduction."

When we apply this test to the animal world we find that there are groups which belong together. All the "dogs" belong together, which also include the wolves, coyotes, jackals. But the foxes are not included, for foxes and dogs do not cross, even under human compulsion.

As we have said, there are over 300 varieties of cattle in the world, varying in size, color, length and shape of horn, length and texture of hair. Yet it is said of them by A. H. Saunders, in the *National Geographic Magazine* for December, 1925, in an article entitled "The Taurine World": "It appears that there are very few breeds that do not cross with most others." Evidently, then, all "cattle" the world over are a natural species which very likely descended from a common pair.

No opportunity has been had for men to test carefully the breeding relation of "cats." Doubtless in time scientific interest will some day have made this test. But from available evidence it seems that all cats constitute a natural species, regardless of size or color. It is not to be expected, of course, that a domes-

tic cat and a tiger should cross except by artificial impregnation, which would also be necessary between a poodle and a Newfoundland. But many cases are known where cats of near the same proportions have readily mated and produced litters that are perfectly normal and fertile. Domestic cats that run wild in regions where the larger wild-cats and lynxes exist cross readily, and the litters seem to be perfectly normal. Leopards and jaguars and lions and tigers have also mated in captivity and produced healthy litters, though opportunity has not been offered men, or they have not heretofore had the interest, to find out if the litters are fertile or not. Quite likely they are, and, if so, the parents, however distinct they may seem to be, should be counted in with the other cats that came from two in the ark.

The December, 1926, *Scientific American* gives an interesting account of a farmer family that moved far west and had a small farm in the foothills of the Rockies. A crippled sheep was given by a herdsman, who was driving his flocks through that region, to the farmer's daughter. The sheep soon got well and became a pet. One day a wild ram (mountain goat) high up in the Rockies, with his sharp eyes spied that female sheep down in the foothills, and came down and bred with it. From this strange union there grew up a flock of perfectly normally breeding sheep, some of the flock, however, being odd and strange to the human eye. From this and from other evidence it is safe to assume that a great group of sheep, made up of species which we little suspect belong together, have descended from a common pair.

In the writer's book, *After Its Kind*, he has described some of Mendel's Laws which show how thoroughly scientific is the idea that a single pair could have packed up in its germ-plasms such a great variety of descendants, and how the variation that has taken place has been orderly and law-governed, and also how such power of variation is *limited*. He will not attempt to repeat any of that description here. Any good text-book on Mendelism will inform the interested reader on these points.

But the idea of fixity of species introduces a very important matter. The Bible lover can and must, if he wishes to acknowledge modern scientific facts, admit great powers of variation in natural species. But he can and must deny that such variation is without limit. Otherwise the door is wide open for the theory of evolution in its un-Scriptural form. And the Bible lover can deny the unlimitedness of

variation of natural species because of the wall of sterility with which they are surrounded.

Some evolutionists are prone to insist that there is no wall of sterility between natural species, and substantiate their insistence by pointing to the various degrees of sterility which exists between natural species. The fox and the dog will not cross. The horse and the ass cross under human compulsion and produce the mule, but here crossing stops because the mule is sterile. Cattle and bison cross, but the cross is violent and most of the offspring are aborted. A few females have lived, however, and produced offspring with domestic bulls. These things are said to show that there is no wall of sterility.

We are compelled to say, however, that there is. It may not be equally rigid between all natural species, but even Huxley and Darwin acknowledged the existence of a wall of greater or less rigidity, and tried in vain to account for it upon an evolutionary basis. It is a fact

that some organisms breed freely, willingly, naturally with one another, without compulsion, while others, like the bison and the domestic cattle, are naturally repulsive to one another sexually, and cross-breed only because they are forced by close confinement together, while deprived of their natural mates, to do that which is "against nature."

To sum up, there are natural groups in the world made up of organisms which seem to be distinct species, and have been so considered by men, all members of which are interfertile with one another. These natural groups are in some cases exceedingly large. They are found not only in the animal world, but in the bird and insect world as well. Very likely, then, the ark contained two of each of these natural species, out of which, since the flood, the world has been replenished. Noah had one hundred and twenty years in which to make the proper selection, and doubtless God supplied him with the proper guidance.

Will Man Rise to Parnassus?

[A Review of Dr. Osborn's Recent Book]



HE title of Professor Henry Fairfield Osborn's recent book, published by the Princeton University Press, is, *Man Rises to Parnassus*. It will be observed that the author goes to pagan Greece for the title of his book, and also for most of the material of his first chapter, which is basic for his whole work. He makes no appeal to a theistic and Christian explanation of the origin, rise and purpose of man, and mentions it but a few times (pp. 3, 6, 7) only to drop it instantaneously, as if it were scarcely worthy of consideration. Evidently the materialistic philosophers of Greece are regarded by the author as more scientific than are the theistic writers of the Bible.

In this whole production—and it is a good-sized volume—there is not one hint that man was, or might have been, created in the divine image. Everywhere the attempt is made to account for the human family by means of purely natural laws and forces. The author quotes a number of Greek philosophers of the naturalistic order, evidently with approval, for he praises them, and never criticises their views. Among them are Aeschylus, Democritus, Anaximander, Anaxagoras, and Lucretius. For the latter's *De Rerum Natura* he seems to feel much admiration. The one quotation from the Bible is from the book of Job, but it is at

once dismissed, although it is not criticised except by way of implication, as will be seen from the context.

Of his favorite Greek sources our author says: "Although the Greeks conceived of Pallas Athene, the goddess of wisdom, as springing full-armed from the head of Zeus, there is in their writings no trace of any similar notion regarding the instantaneous creation of man as complete and fully equipped in body and mind. Moreover, they appear to be the first of all civilized people to suggest the naturalistic origin of man and a series of very gradual steps upward in his individual, social and intellectual life. These are the slow steps in the ascent to Parnassus, which, during the long period of Greek thought, finally became in their imagination the ideal abode of the Muses of arts and letters and the courts of Phoebus Apollo, as set forth in the language of Euripides."

These Greek naturalistic philosophers are Dr. Osborn's mentors. There is no hint of man's ascent to higher things through divine grace and help; no intimation of redeeming love on God's part. If man ever reaches any goal, according to our evolutionist, it is only the pagan Parnassus; not the Christian ideal of high moral and spiritual stature. Perhaps theism can be read into the book, but it is a very poor and pale kind of theism. God is cer-

tainly pushed into the very distant and shadowy background, where one fails to discern a single distinct lineament. Yet people say that the Osbornian type of evolution is not opposed to Christianity! But logic would lead men who reason straight to know that any theory of the origin of man must reckon with the Bible, which is Christianity's only source-book.

Some profitable suggestions, however, crop out now and then in this book. For example, the author says (p. 4) that the Olympic deities were not helpful to man in his origin and progress; rather, they sought to frustrate man in his effort to rise to Parnassus, being moved by jealousy. Here we note the polar difference between the Greek conception and that of the Bible, for in the Bible God is always portrayed as the friend and helper of erring man, especially when he desired to do that which was right.

To show Professor Osborn's own attitude, we refer to the contrast he draws between the Greek mind and the oriental mind (pp. 6,7). In the latter he includes the Hebrew conceptions. He says that the Greek spirit was "restive, eager for new truth, progressive"; the oriental spirit was "docile, stationary or retrogressive." Then he adds: "The Greeks sought *natural* explanations of all origins, from the primordial atoms of Democritus to the final stages in the rise of man. The orientals, on the other hand, were content with supernatural and mythical explanations of human origins." Then he contrasts "Prometheus Bound" by Aeschylus, who "describes man as a son of Mother Earth," with the book of Job, which "pictures man as the very handiwork of the deity and constantly enjoying supernatural favor."

It is easy to see that Dr. Osborn esteems the Greek naturalistic view above the theistic doctrine of the Holy Scriptures, for all his subsequent attempts to account for man are built up on a purely naturalistic basis.

We leave it to our readers, however, to judge whether the conception of Job is not far nobler than that of Aeschylus. If man arose as Osborn depicts, we do not wonder that God had little to do with him. Look at the pictures ("reconstructed," of course) of the Java man and the Piltdown man (frontispiece) and the Neanderthal flint workers (opposite p. 80), and see whether they bear any marks of rational and spiritual beings created in the divine similitude. Does not evolution encroach on the domain of the Christian religion? How can the current evolutionary theory be made

to tally with the clear teaching of the Bible? Will some evolutionist kindly tell us at what point man reached the stage when he could consistently, rationally and reverently be said to have borne the divine image?

After citing and explicitly endorsing his pagan sources, Professor Osborn, in the second section, tells us at great length about "The Dawn Man of East Anglia." He describes elaborately the flint finds in that locality, the east coast of Britain, where geologists have discovered flints which they think point to an "unbelievably ancient" origin for man. Here our scientist gives much detailed information that is interesting and valuable. Of course, it may not be of paramount importance for man's welfare and moral and spiritual progress, but it has some scientific value in displaying a few facts about certain primitive people who lived many centuries ago, before the era of written history—at least, in that part of the world.

The weakness in the presentation is the author's penchant for speculation, for drawing over-broad inferences, and for making dogmatic statements. For instance, here is a table giving supposed statistics of the evolution of life, which is assumed to have begun one billion years ago. The calculations are based on the "uranium-lead-helium content." But who knows that uranium came first, and produced lead by means of radio-activity? And, besides, whence came the uranium?

In this wonderful table big figures are placarded and manipulated with much dexterity. Each period is estimated in big round numbers. The Precambrian era, marking the beginning of life one billion years ago, lasted for 930,000,000 years; followed by the Paleozoic era, which continued for 300,000,000 years. What does this mean? It means that nature consumed 930,000,000 years in evolving the primeval germ-plasm into amphibians and fishes. Then it took some of the amphibians 300,000,000 years to develop into reptiles. The reptiles made a little faster progress, for they needed only the short term of 150,000,000 years to develop into mammals. In this last era still more rapid progress was made, for the mammals required only 50,000,000 years to produce the primal or "dawn" man, and he needed only 1,000,000 years to struggle up to the status of modern man, *homo sapiens*.

Note the speeding up process toward the end. One would think that evolution would have learned the art of progressiveness by this time, so that we might today see human beings emerging from animals and some animal species being transmuted into other species; but,

behold, instead we see practical fixity of species all around us. Not a single monkey or anthropoid ape has approached any nearer the human status since recorded history began. To say that such an emergence occurred through an age-long process a million years ago is to leave the domain of science and take wing into the aerial regions of speculation. If evolution is the dominating law of nature; if nature always feels an "urge" for emergent evolution, why are there not some clear evidences of its "emerging" into something different today?

A fatal admission—and of course an honest one—is made in a footnote beneath the aforesaid table (p. 25): "The Miocene, Oligocene and Eocene beds are entirely wanting in the region of east Anglia; the Pliocene beds lie immediately on top of the Cretaceous."

It is in just such missing strata that Professor George M. Price finds his material for opposing evolution. And he is right. Here in East Anglia the Pliocene beds lie right on top of the Cretaceous beds, with three strata missing, and these missing strata would have required, according to Osborn's table, 48,000,000 years to form or to be laid down. The only reasonable inference is that the Pliocene was laid down immediately on top of the Cretaceous. Then where would the 48,000,000 years come in? What was nature doing in East Anglia while in other parts of the world she was using up forty-eight million years in forming the three missing beds? Moreover, the order in East Anglia would have brought the Age of Reptiles and the Age of Mammals right together. Consult the table and see. And the age of Osborn's dawn man would have been contemporaneous with the reptilian age. Then how did the age-consuming process of evolution get in so much time?

We have patiently followed our author in his detailed description of the Foxhall flints and the suppositional Foxhall man, the Pilt-down man, the Java man, the Neanderthal races, and so on and on; and have read with interest his reasons for believing that the real dawn man arose on the upper plateau of central Asia (in Mongolia, China). It is quite interesting and informing, but in inference and theory it is unconvincing. As long as the geological evidence is rendered so uncertain by the irregular serial order of the strata, the time element cannot be calculated. And so the primitive men may have lived contemporaneously with the highly civilized people of Babylon, Palestine, Egypt, and even Greece, just as today primitive people are living in the

"hinterlands" at the same time that others are living in highly civilized communities.

The size of the brain is precarious evidence for the evolutionary hypothesis. The Neanderthal brain was larger (1530 c. c.) than is the average European brain today (1450 c. c.). The Cro-magnon cave-man's brain measured 1550 c. c., whereas the Papuans of New Guinea, living today, measure only 1236 c. c. (females only 1125). It is true, the maximum brain capacity of a living man is given in Osborn's table as 1800 c. c. This largest human brain belongs to the broadhead race of Czechoslovakia; but it remains to be told whether the men who possess these massive brains are the most intelligent and enlightened men on earth. What we want to know is whether Czechoslovakia has produced the greatest geniuses that have ever been known in human history. If they have not, then all this talk about brain magnitude proving the theory of evolution is wasted and aside of the mark. Among men of our own acquaintance hereabouts you cannot gauge their intelligence by the size of their skulls.

Dr. Osborn's predictions regarding man's ultimate rise to Parnassus are far from encouraging. He proposes to follow Aeschylus, not Christ and the teaching of the Bible; for, be it remembered, this book is thoroughly pagan in spirit and viewpoint. It is a surprising sequel which the author sets forth near the close of his book (p. 185):

"The rise of primitive and uncivilized man is subject to the same laws as those which prevail throughout the animal kingdom, until human civilization steps in and interferes with the natural order of things. Thus when man begins to specialize and human races begin to intermingle, nature loses control. It appears that the finest races of man, like the finest races of lower animals, arose when nature had full control, and that civilized man is upsetting the divine order of human origin and progress."

Well, if that is so, one would think that our altruistic doctor would migrate to central Africa, where civilization has not entered and where nature has "full control." Besides, if civilization is worse than primitive conditions, the one billion years that evolution has spent in developing man to his present status have been a sheer waste. What a view to cherish and advocate as if it were a life-and-death matter! Think of it! Nature through untold ages evolves man into the civilized state, and then "loses control," and man harks backward! But to what would he revert? Why, of course,

to the savage state? Would that be a better condition than his present enlightened state?

Anyway, what does Osborn want man to do? Does he want him to go back to the Neanderthal savages and the Cro-magnon slaughterers? Does he want us to give up our civilization, morality and religion, and revert to the bloody struggle for existence, and that just now when we are trying to establish peace and good will on the earth? For our part, we prefer the cultured, kindly, peaceful pursuits of civilization to the raw, fierce, war-ridden life of the so-called primitive races.

Again Osborn becomes lugubrious. He writes (pp. 186,187): "Racial deterioration appears to prevail throughout the world today; our policy seems to be that of care for the individual, neglect of the race. This doctrine of individualism, so rampant everywhere, is the greatest deterrent to racial progress. We must return to the viewpoint expressed by Tennyson in apostrophizing the record of nature's mode of work seen in the wealth of fossil remains in the rocks: 'So careful of the type she seems, so careless of the single life.'

"Care for the race, even if the individual must suffer—this must be the keynote of the future. This was the guiding principle which underlay all the discussions of the Second International Congress of Eugenics in 1921*. Not quantity but quality must be the aim in the development of each nation, to make men fit to maintain their places in the struggle for existence."

This is a remarkable statement for this day and age. Indeed, it is astounding. It advocates the cruel regime of crushing the individual, if he happens to be inferior, in order that some superior individual may have a good time for a little time here on the earth. What a low conception of the importance of human personalities! There is a *toto coelo* difference between the eminent protagonist of evolution and the Christ of Bethlehem and Calvary, who declared that "there is joy in the presence of the angels of God over one sinner that repenteth." The Osborn regimen means that eugenics is the panacea; that we must breed men as we breed animals. We wonder who is to decide which persons are fit to be born and, after they have been born, are fit to live. What is to be done with babies who are ill-born?

But note how inconsistent Dr. Osborn is with himself. Such careful and selective breeding as he advocates is not nature's way, to which he wants to return; for our finely

cultured fowls and animals would either perish or revert to the primitive type, if left to pure nature and the struggle for existence. Here certainly is lack of sequential thinking.

It is very doubtful whether this belittling of the individual is a sound policy. After all, society is made up of individual personalities, and each self-conscious personality is all-important to himself. In extreme cases it might be possible to exercise a judicious degree of birth control, but every one knows that many people who seem to be well-born turn out very badly, while the reverse is often the case, and especially where the environment can be improved. Besides, we hope Dr. Osborn does not mean that the human race shall return to the gory "struggle for existence." He surely cannot mean that we are to abandon all our efforts to make the world better by peaceful and benevolent means. Yet read again the last sentence of the last quotation given above.

We confess that we have a thousand times more confidence in the redemptive love and grace of God and the beneficence it creates in the hearts of men, to uplift and advance the race, than we have in the speculations of evolutionists and eugenicists.

But of this gospel, we regret to say, our advocate of evolution seems to know nothing. Instead, he refers his readers to "Prometheus Bound, gifted with divine inspiration." "This demigod," he continues, "is the prototype of those daring pioneers, innovators, and inventors who have risked all in the quest of new truth." Then he wishes that "Aeschylus of prophetic vision could come to earth" now, and behold all our advanced civilization, and question whether, after all, we have made true progress.

It is almost a plaint, almost a sob-story. Here are the queries with which Dr. Osborn closes his labored and disappointing book (Epilogue, p. 192):

"Have our youth gained in reverence and in faith, our women in modesty and love of family?" (Answer: They will not and cannot if they accept the doctrine of the brute origin of man and the selfish struggle for existence).

"Are we following in the very footprints of our psychologists who have lost the soul, the mind, and finally consciousness itself?" (Answer: This fling commits a wrong against the many present-day psychologists who believe in dualism and the existence of the mind. Those who have "lost the soul" are all advocates of evolution.)

"Have we gained the universe and lost the spirit? Shall we ever again be as 'wise and true in aim of soul' as were the great com-

*Dr. Osborn was elected president of this Congress.

rades of Aeschylus? Is man now rising to Parnassus?"

Thus the long and labored argument for evolution ends with no conclusion as to the goal of man, but with an interrogation-point. And that interrogation-point puts a dozen interrogation-points after the theory of evolution.

After reading this book with all the open-mindedness we could command, we are more convinced than ever that its main contention is wrong, and that Christianity, with its Bible and its Christ, gives us the only rational and adequate solution of the problem of origins and of the ultimate destiny of the race.

A New Book on the Person of Christ

By B. Harrison Decker, Mount Holly, New Jersey



HAVE just finished reading *The Christ of the Ages*, by Dr. Harold Paul Sloan, Professor of Systematic Theology, Temple University, Philadelphia, Pa. The impact of that book has left a very decided impression upon me. Christ looms larger. He has become in a more personal sense my Christ, my Saviour, my God.

The modern interpretations of Christ, which largely slight His supernaturalness, and seek to explain Him from the naturalistic point of view, have wounded and bruised even the stoutest of evangelical hearts. It is the psychology of faith that each believer's trust is continually strengthened by the reaction of other Christian faith around him. Modernism has reduced this confirming contribution which the general Christian consciousness should make to every believer's faith. Because of this Dr. Sloan's book will be gratefully received by believers generally. One cannot read its vital and refreshing pages without feeling as if it had been scales falling from one's eyes; and seeing Christ stand forth in all the wonder of His everlasting glory, Very God of Very God.

I would commend this faith-building volume to the earnest and careful reading of every pastor who is facing the pressing demands of

the present intellectual restlessness. No mere superman can meet the challenge of the hour. We must have none less than Deity Incarnate, the God-man, Jesus Christ, the Christ of the Ages. This volume will help any reader to a fuller and more complete appreciation of Him, "the fairest among ten thousand, and the One altogether lovely."

The Publishers, Doubleday, Doran & Company, New York (may be ordered from BIBLE CHAMPION, price \$1.50), in presenting the book, have this to say about it:

"A book of rare vitality and excellence. Believing profoundly in the uniqueness of the character of Christ, the distinguished author tells with great boldness of the conquering march of Christ through human history. He gives no quarter to those critics who would reduce the Person of Jesus to that of mere man, and he spares no pains to present in an orderly and scholarly manner those evidences which proclaim a triumphant and adequate Saviour for the modern world.

"Throughout his thesis is well documented and his theme treated historically, so that his book will be welcomed not only as an uncompromising affirmation of the Deity of Jesus, but also as an informing statement of orthodox belief."

Reviews of Recent Books

Forgotten Friends. By Gerhard E. Lenski. Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. \$1.00.

For the most part, this is a good book, and is written in a terse, vivid and readable style. The "forgotten friends" are Adam, Moses, Solomon, Job and the Psalmist. There is one fault we find in it. When a man proclaims that he is not a "rabid anti-evolutionist," there is room for suspicion; and the question arises whether he is an anti-evolutionist at all, and whether he does not half believe in the evolu-

tion theory. Anyway, there is no occasion whatsoever for using the ugly expletive "rabid." When the author goes on to say that we "owe a debt of gratitude to the scientists," etc., he seems to identify science and evolution, which is wrong. Further on, when he says of the tree of forbidden fruit, "It may be hard to explain the tree," etc., we reply that it is not in the least hard to explain that inhibited tree. As Adam and Eve were real persons with real bodies and real minds, the tree must have been a real tree, and the sin

of the first pair consisted in their disobedience in eating of fruit which God had forbidden. Many people sin today by eating the wrong things, and by doing other things which are physical, as well as by indulging in wrong thoughts. Mind and body work together—that is what that historic tree means. There is nothing mythical or magical about it. However, in most ways the book is excellent. Many practical reflections are drawn from the experiences of these Bible characters. The analysis of Job is most touching, and reveals God's wise and beneficent plan for our lives even when we cannot understand His ways. Very forceful are the lessons derived from Solomon, "The Preacher with a Bad Conscience." The Psalms are treated in a most helpful way.

What Shall I do with Jesus? By Edward W. Schramm. The Lutheran Book Concern, Columbus, Ohio. 85 cents.

In this "Series of Lenten Sermons" (which is the sub-title of the book) the following vital questions are answered: "Shall I betray Him?" (referring to Judas); "Shall I deny Him?" (referring to Peter); "Shall I condemn Him?" (referring to the chief priests and the Sanhedrin); "Shall I compromise Him?" (referring to Pilate); "Shall I mock Him?" (referring to the Jewish mob); "Shall I crucify Him?" (referring technically to the Roman soldiers, but actually to all sinful mankind); "Shall I glorify Him?" (referring to the centurion and all true believers since His time). The treatment of these various themes proclaims the true and earnest preacher of the gospel who desires to know only Christ and Him crucified. They are excellent sermons for the Lenten season, and bring the vital truth of Christianity home to the heart.

Christian Doctrine: A Junior Course. By G. W. Hylkema and E. J. Tuuk. Wm. B. Eerdmans Company, 208 Pearl Street, N. W., Grand Rapids, Mich. \$1.50.

This volume contains the first, second and third books of Christian doctrine. The first book contains Christian instruction adapted to children about eleven years old, the second those a few years older, and the third to those who have reached the age of sixteen. You do not need to read very far in this three-part volume to realize that you are walking in the clear light of Holy Scripture. The Bible is everywhere made the standard of instruction. Man was created in a state of innocence and in the divine image. But he fell into sin, and then God instituted and carried out the gracious plan of redeeming grace through the incar-

nation of His eternally begotten Son. To our mind, the pedagogical method of the book is excellent. Children and young people can be taught the true doctrine in a more scientific way than they can be taught some of the modernistic material that is set before them and that is as hazy religiously as it can well be. Each lesson is introduced by an outline; then the various subjects are discussed, in a very simple way for the children and in a more advanced way for young people. At the close of each lesson is a series of pertinent questions which will arouse interest and discussion in the class. Children and youth taught the true doctrines of Christianity in this way will not be likely to depart from their faith in later years, no matter what trials may come into their lives.

The Hindu View of Life. By S. Radhakrishnan. George Allen & Unwin, Ltd., London, England. The Macmillan Company, 60 Fifth Ave., New York.

Of course, we must read books with an open mind, and then decide whether we can agree with their authors or not. Here is a book that is written by a scholarly Hindu who is an apologist for the Hindu system. One wants to know how a Hindu interprets his own religion. It seems to us he gives too roseate a picture of Hinduism. While he admits some faults, he is an adept at extenuating them. The most objectionable part of the book, profound and erudite as it is in many respects, is the author's frequent reflections on Christianity; and in almost every case he caricatures its doctrines, or gives them a twist intended to make them look grotesque. The book contains lectures given at Manchester College, Oxford, England, of which Dr. L. P. Jacks, a Unitarian, is the principal. Another series of lectures covering the same ground more fully was delivered at the University of Chicago last August. We wonder whether these liberalistic institutions really enjoyed the fling this Hindu made at Christianity.

As to Being Worldly. By Rev. E. J. Tuuk. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$1.50.

A discriminating book like this one is greatly needed today. In every case the author takes a sensible position toward the pleasures of the world. There is a vital sense in which Christians should "come out from among them, and be separate." This simply means that they should not indulge in the wrong ways of life current among people who live only for this mundane existence. The word "world" is used in different senses in the New

Testament. It is not difficult, as a rule, to determine the good or bad sense, for that can be understood in each case from the context. We cannot help being *in* the world, for God has placed us here; but we need not be *of* the world. There should not be conformity, but transformity (Rom. 12:2). The Christian has a right to play, but he should indulge only in the right kind of play. There is "a time to dance," as the Bible says; but all the Biblical dancing was of a religious character and was done unto the Lord. We wonder how many of the dances today are carried on for the glory of God. An enlightening chapter is the one entitled "The Rush to the Theater." Much wise advice is given in the chapter, "Causing a Brother to Stumble."

Christianity as Bhakti Marga. By A. J. Appasamy, M.A., Ph.D. The Macmillan Company, 60 Fifth Ave., New York. \$1.80.

Books of a mystical character are always hard to evaluate and analyze. They are always quite spiritual, but more or less hazy and indeterminate in doctrine. Thus the practical Christian, who has had a Biblically begotten experience, can appreciate their expressions of communion with God, because he has had that experience, too; but he also accepts a definite doctrine, because he goes to the Bible for his authority, and tests his experience by its teaching. But so much of mystical writing today aims to make "experience" instead of the Bible the norm. We do not feel like criticizing this book, which is written by a native Hindu who seems to be imbued with the Christian spirit; and yet we would not want to be held responsible for some expressions that occur here and there. The author means by "Bhakti Marga" the way of salvation. It is simply the Hindu equivalent for our English phrase. He has made a deep study of "the mysticism of the Johannine writings," as he says in his sub-title. To us the book seems to have this purpose: To show the near approaches of the Hindu idea of Bhakti to the doctrines taught by the Apostle John, and then to indicate the way in which John completes the doctrine. In some ways, too, John corrects the mistaken teaching of Hinduism. The author gives us an interesting study of comparative religion.

Peter the Fisherman Philosopher. By John M. MacInnis, Ph.D., D.D., Litt. The Biola Book Room, 536-558 South Hope Street, Los Angeles, Cal. \$1.50.

Dr. MacInnis is the Dean of the Bible Institute of Los Angeles. His book has puzzled, and we may as well add pained, us not a little. At first we were confused, and were wonder-

ing whether we were simply dull of apprehension; but soon it dawned upon us, unwilling as we were to admit it, that the work is permeated too largely by the modernistic spirit and written too largely from that viewpoint. The author's sub-title is, "A Study in Higher Fundamentalism." Now, what *is* "higher" Fundamentalism? Genuine Fundamentalism upholds the plenary inspiration of the Holy Scriptures, the immanent Trinity, the deity and humanity of Christ, His virgin birth, His substitutional atonement, His bodily resurrection, the physical resurrection of the dead, and the second coming of our Lord in glory to introduce the new dispensation. Is there a "higher" form of Fundamentalism than that? If there is, we have not found it in this book, nor anywhere else. Throughout the author's analysis of Peter's writings, we find that he over-emphasizes the human element and under-stresses the divine element. Such expressions as the following garnish the pages: "Peter looked upon God as being able," etc.; "Peter's idea of God"; "Peter's view of God's relations," etc.; "Peter's conception of God"; "Peter's insight"; "Peter seems to have grasped an idea of God," etc. In it all, the chief thing seems to be Peter's ideas, with little emphasis on the fact that God made a special revelation to him. There is also a Ritschlian over-stressing of "experience" as the test of all doctrines. Even the church, according to our author, is founded on the "experience" of Peter and but rather seems to uphold them. One of his purposes seems to be to show that the best philosophy, science and reason of our day lead to certain right conclusions about God and the universe; but now, when we come to examine Peter's teaching, we find that he proclaimed those very doctrines and principles centuries ago. We believe that here the author is right, that is, the Biblical doctrine is corroborated by right reason and true science. But what is the only conclusion to be drawn from this fact? Why, simply that Peter's teaching was not due to his own insight, conceptions and ideas, but solely to what Christ Himself expressly said: "Flesh and blood have not revealed it unto thee, but my Father who is in heaven." How could Peter, in himself so plain and commonplace a man, have antedated so much of the lagging wisdom of our day if he was not divinely illumined? An advertisement in *The King's Business*, which, of course, is sympathetic with the book, says of Peter: ". . . the fundamental principles of his teachings are in line with some of the truest and deepest insights of modern thinking."

other believers, whereas Christ expressly taught that He Himself, as the Christ, the Son of the living God, is "the Rock" on which He would build His Church. The author's way of using the term "experience" sounds to us much more like the lingo of the Modernists than like the vital sense in which it is used by genuine Fundamentalists.

Dr. MacInnis seems to be very much afraid of "mechanical" inspiration, but seems to feel no special fear of partial inspiration, or "inspiration only in spots." He says no clarion word for plenary inspiration. Does partial inspiration belong to the category of the "Higher" Fundamentalism? Even Peter's statement about the inspiration of the prophets (2 Peter 1:20,21) is not allowed to stand at its evident face value, but is so handled as to give undue emphasis to the human factor. The author quotes quite freely from some modernistic writers, like Orchard, Garvie, Rauschenbush and Moffatt, but adds no word of warning that they are not, on the whole, safe leaders. With sound orthodox writers he does not seem to have much acquaintance, for he cites none of them. A number of our correspondents have expressed deep sorrow over this book.

It would not be fair, however, to overlook what we regard as two of its merits. Nowhere, as far as we can recall, does the author actually find fault with or criticise Peter's doctrines,

The Words and Deeds of Jesus. By Edwin Faxon Osborn. Wm. B. Eerdmans Company, Grand Rapids, Mich. \$1.50.

Directly from the records of Matthew and John this chronicle of "the words and deeds of Jesus" is taken, and is set forth in a new translation from the Greek text of Westcott and Hort. While it is put in "modern English," the sacred form is preserved, so that you do not feel that Bible language is lowered into mere colloquialism. Where the two evangelists narrate the same event, their narratives are combined. The whole record of our Lord's public ministry is told in a continuous story. The author has consulted many translations, but has followed the King James version wherever it translates the Greek text correctly in language that is clear to the people of today. We commend the work. The material is arranged for schools, and will make a most valuable reader.

Bishop Baldwin: A Brief Biography. By Rev. Dyson Hague, D.D. Evangelical Publishers, Toronto, Canada.

The author pays loving and graceful tribute to one who was a true Christian, a loyal churchman, a sincere and earnest soul-winner,

and an able bishop of the diocese over which God and the church called him. "As a churchman, he was intensely evangelical," says our author. On account of his rare gifts, he was greatly loved and exerted a wide influence. The story of his life is told in a graphic way. Personal characteristics are portrayed. He had talent as a racy story teller, was a forceful preacher, a facile writer, and a successful soul-winner. The secret of his spiritual power was simply that he ever regarded himself as a poor sinner saved alone through the love and merit of Jesus Christ. The booklet is in neat paper covers.

An Eventful Year in the Orient. By Richard H. Pousma, M.D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$2.00.

Not everybody knows how to tell a story, especially one that is true from beginning to end. But Dr. Pousma, besides being a physician and a missionary, has the literary touch and the story teller's art. While he is not superficial, he writes in a simple way that makes his book easy and delightful reading. He spent a year in China, and therefore does not presume to speak in an authoritative way on the Chinese situation; but he tells the incidents that come into his own experience and that of his family (his wife and little child). Wherever you open the book you find the same racy style. A missionary who has his eyes open can find out a good many things in a foreign land in a year, and Dr. Pousma certainly was a keen observer. The book is lavishly illustrated with photographs which add much to its value as a vivid narrative.

The First English New Testament and Luther. By L. Franklin Gruber, D.D., LL.D. The Lutheran Literary Board, Eighth and Elm Streets, Burlington, Iowa. \$1.25.

Like a skillful debater and a technical historian, Dr. Gruber wins his case. From documentary sources he proves that William Tyndale, in making the first English translation of the New Testament in the times of the Reformation of the sixteenth century, was largely dependent on Martin Luther as a translator. The finding of what is known as "the Cologne Fragment," which was Tyndale's early translation of a part of the New Testament, throws a deciding light on the mooted question of Tyndale's indebtedness to Luther. The so-called "Worms Edition" of Tyndale's translation proves the same fact. Dr. Gruber places part of Tyndale's "Prologue" and "Notes" side by side with the introduction and notes of Luther, and thus shows that the English

idea that the mingling of various types of peoples here in America has had a deleterious effect. The "development of children of immigrants is better, the longer their parents have been in the United States."

A difference arises also as to the genealogy of man. Osborn says that man has not evolved from any kind of ape or monkey, but that man and the simians have come up from "a common primate stock." To this Dr. Boas replies jocosely: "Of course, it sounds far nicer to the popular idea that man and apes are not related—but they are, anyway."

In regard to some of the things on which Osborn builds his whole evolutionary structure, Dr. Boas, even if he does trace his own pedigree back to apes, speaks with much doubt, caution and common sense; for he says: "To pick up one or two specimens—which may each be an extreme and unrepresentative type—and to construct a race from it, is not a satisfactory and reliable method. Thus, by the discovery of one jawbone or skull, to attempt to construct a race of early men, must be largely a case of guessing. . .

"One can," he continues, "so easily go wrong. Take, for example, the cave-bear of Austria. One or two specimens taken from a single cave were found to be so unlike the rest as to appear to belong to quite a different species. When we discover a jaw and try to build up the rest, we may be very much mistaken in our case. There was a tooth found in Nebraska which was thought to be an ape's tooth; and found later to be that of a pig." He does not mean that investigations are of no value, but he adds, "We have to be extremely cautious in our conclusions."

Dr. Osborn is sure that primitive man existed in the early part of the ice age. Dr. Boas replies: "There is nothing in my mind to think he existed then, and until we can get evidence that he did, anything further is mere speculation." And yet Dr. Osborn speaks in his whole book as if everything were all settled. It is a good thing for the sake of true science itself for Dr. Boas to call a halt on Osborn's dogmatism.

From the book reviewer of *The Presbyterian* we quote a few remarks with which our own views coincide. Of the recent book on *Jesus: A New Biography*, by Professor Shirley Jackson Case, of the Chicago University, the said reviewer observes: "In reality it is more of a work of fiction than history. In fact, it seems to us that it might well be classed among the

unhistorical and sentimental lives of Jesus, of which its author speaks so slightly. Certainly, it seems to us, the Jesus of this book is altogether unlike the Jesus of history, and that it deals with a mythical and legendary sort of Jesus that has only a fictitious existence. . . The Jesus of this book never could have been the Creator of Christianity. Only the Jesus of the New Testament could do that. That such a book is written by a professor engaged in training men for the Christian ministry seems almost unbelievable, but such is the case."

Of Dr. Fosdick's recent book, *A Pilgrimage to Palestine*, the same reviewer has this to say: "The book contains much that is interesting, and profitable, but many will discover with deep regret that the author persistently gets rid of every supernatural feature in the Bible records, as he touches on those records in connection with the places he visited. The manner is only dropping gum, and is still falling; the awesome circumstances of the giving of the law are only a thunderstorm. . . This blight of anti-supernaturalism lies heavy on the whole story of Dr. Fosdick's pilgrimage and destroys its power to bless. . . There is no sadder spectacle in the world than that of brilliant minds going down into unfaith."

With much profit we have read Harry Remmer's booklet, *A Scientist's Viewpoint of the Virgin Birth*. In his introduction he writes these significant words: "I am a scientist and a Christian. I was a devotee of science before I became a Christian, and remained the same eager student of science after my conversion to Christ." In a part of this booklet he discusses the miraculous conception of Christ from the biological point of view. The rest of the book is an analysis of what the Scriptures teach, so that there is only one way to interpret the sacred Word, and that is the conclusion that our Lord was virgin born. He makes the point that the pagan myths about heroes born without human fathers is a tradition, a perverted inheritance, from the prototype gospel that "the seed of the woman should bruise the serpent's head," which was a prophecy of the birth of Christ from a virgin. The book is published by the Research Science Bureau, 5141 Angeles Mesa Drive, Los Angeles, Calif. Price, 25 cents.

* * *

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.—*Phillips Brooks*

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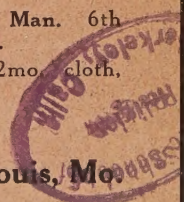
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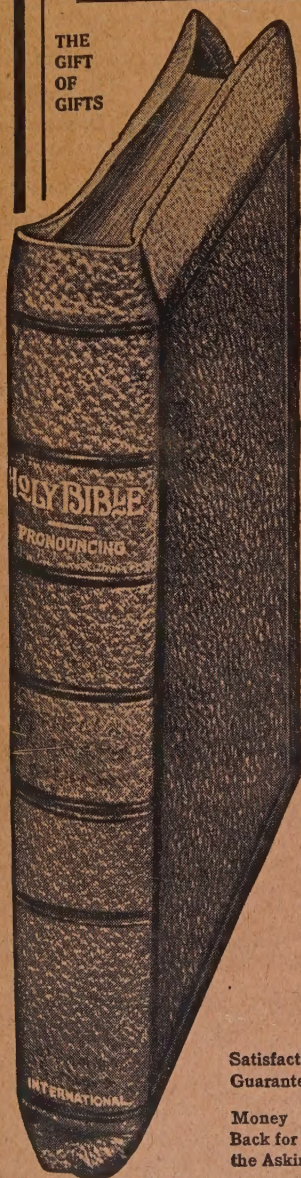
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